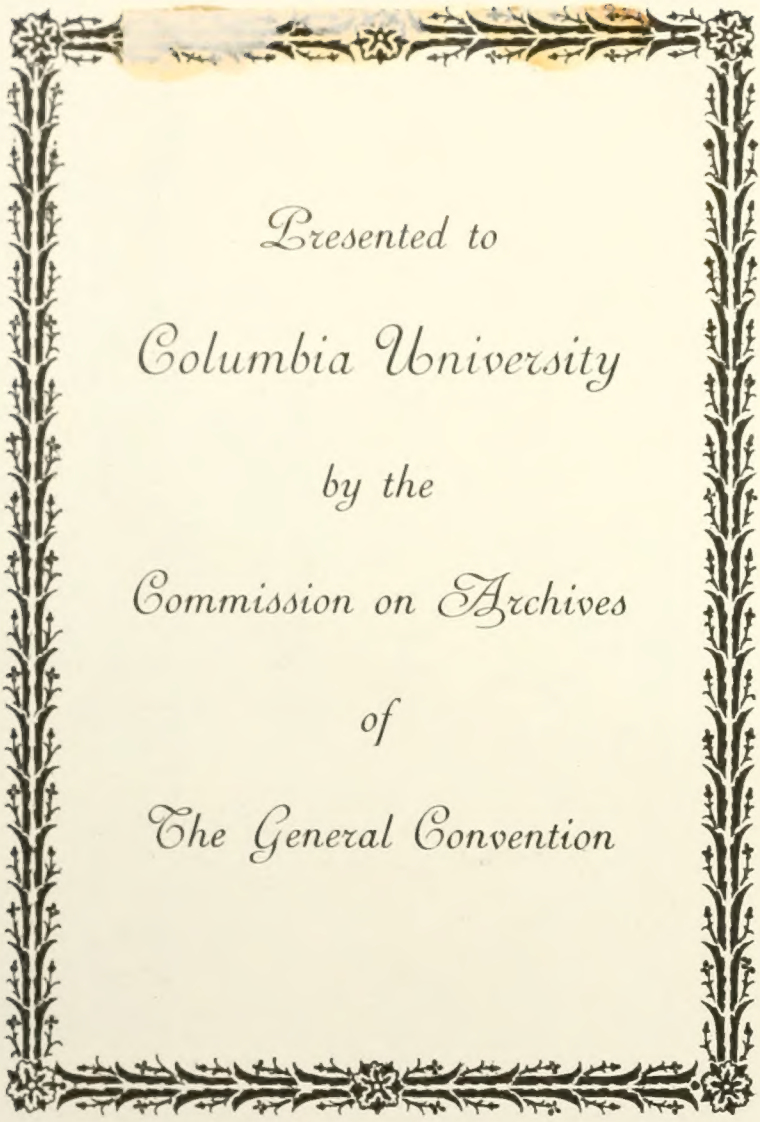

Presented to
Columbia University
by the
Commission on Archives
of
The General Convention

COLUMBIA UNIVERSITY LIBRARIES

This book is due on the date indicated below, or at the expiration of a definite period after the date of borrowing, as provided by the library rules or by special arrangement with the Librarian in charge.

DATE BORROWED	DATE DUE	DATE BORROWED	DATE DUE
	OCT 11 1950		
C28 (1149) 100M			

ARCHIVES OF
THE GENERAL CONVENTION
V

ARCHIVES OF THE GENERAL CONVENTION

EDITED BY ORDER OF
THE COMMISSION ON ARCHIVES
BY

ARTHUR LOWNDES
DOCTOR IN DIVINITY

VOLUME V

THE CORRESPONDENCE OF JOHN HENRY HOBART

SEPTEMBER, 1805
TO APRIL, 1808

NEW YORK
PRIVATELY PRINTED
MDCCCCXII

Publisher G.
SEP 13 1912

937.73
P9443
Q
v. 5

THE COMMISSION ON ARCHIVES

MAY, 1912

The Right Reverend William Croswell Doane, D.D.
The Right Reverend William Lawrence, D.D.
The Right Reverend David Hummell Greer, D.D.

The Reverend Alfred Brittin Baker, D.D.
The Reverend Samuel Hart, D.D.
The Reverend George Yemens Bliss, D.D.

J. Pierpont Morgan, LL.D.
Asa Bird Gardiner, LL.D.
James Grant Wilson, L.H.D.

SUB-COMMITTEE ON PUBLICATION

The Reverend Samuel Hart, D.D.
J. Pierpont Morgan, LL.D.

TABLE OF CONTENTS

Volume V

	PAGE
CHRONOLOGICAL INDEX TO LETTERS, SEPTEMBER, 1805, TO APRIL, 1808	ix
THE CORRESPONDENCE OF JOHN HENRY HOBART	3
ROBERT ENOCH HOBART AND HIS DESCENDANTS	553
ALPHABETICAL INDEX TO LETTERS, SEPTEMBER, 1805, TO APRIL, 1808	565
ALPHABETICAL LIST OF ANNOTATIONS	571
LIST OF BOOKS REFERRED TO	583
INDEX	593

CHRONOLOGICAL INDEX TO LETTERS

SEPTEMBER, 1805, TO APRIL, 1808

NOTE. *A brief biographical sketch precedes the first letter of each correspondent, which is distinguished by an asterisk in the following list. Unless the contrary is stated, all letters are addressed to John Henry Hobart*

DATE	LETTER	PAGE
1805, *September* 2	*James McDonald and Benjamin Isaacs	3
1805, *September* 4	John Churchill Rudd	4
1805, *September* 13	John Churchill Rudd	4
1805, *September* 16	*Edmund Drienan Barry	8
1805, *September* 18	*James Swords	18
1805, *September* 24	Pierre Antoine Samuel Albert	20
1805, *September* 29	John Churchill Rudd	21
1805, *October* 14	Davenport Phelps	22
1805, *October* 21	John Churchill Rudd	24
1805, *October* 22	Daniel Nash	25
1805, *October* 25	*Oliver Steele	32
1805, *October* 25	William Smith	37
1805, *October* 28	Charles Fenton Mercer to Thomas Yardley How	40
1805, *November* 1	*Bela Hubbard	44
1805, *November* 1	David Butler	47
1805, *November* 4	*John Reed	51
1805, *November* 4	Oliver Steele	52
1805, *November* 11	Menzies Rayner	54
1805, *November* 16	William Smith	58
1805, *November* 16	Cyrus Stebbins	61
1805, *November* 19	*Lewis Morris Ogden to Benjamin Moore	63
1805, *November* 21	John Churchill Rudd	65
1805, *November* 22	Lewis Morris Ogden	66
1805, *December* 2	Frederic Beasley	68
1805, *December* 11	John Churchill Rudd	70
1805, *December* 12	Philander Chase	72

CHRONOLOGICAL INDEX

DATE	LETTER	PAGE
1805, *December* 19	John Churchill Rudd	74
1805, *December* 23	Clark Brown	75
1805	*Cave Jones	80
1805	Pierre Antoine Samuel Albert	82
1806, *January* 6	Daniel Nash	83
1806, *January* 10	John Reed	86
1806, *January* 21	Clark Brown to Joseph Lathrop	88
1806, *January* 21	John Churchill Rudd	91
1806, *January* 28	Charles Seabury	94
1806, *January* 29	Davenport Phelps to Benjamin Moore	96
1806, *January* 30	Davenport Phelps	98
1806, *January* 31	Charles Fenton Mercer	101
1806, *February* 18	Seth Hart	102
1806, *February* 21	John Churchill Rudd	110
1806, *March* 12	Elias Bayley Dayton	112
1806, *March* 25	John Churchill Rudd	116
1806, *April* 3	John Churchill Rudd	117
1806, *April* 22	John Churchill Rudd	117
1806, *April* 23	Daniel Nash	122
1806, *April* 25	John Churchill Rudd	126
1806, *April* 26	Davenport Phelps	128
1806, *April* 26	Davenport Phelps	129
1806, *April* 29	John Churchill Rudd	134
1806, *June* 6	*Certificate of Incorporation of the Parish of Athens	137
1806, *June* 10	Cyrus Stebbins	139
1806, *June* 10	Davenport Phelps to Benjamin Moore	141
1806, *June* 19	*Catherine Morris Ogden	143
1806, *June* 30	William Pryce	146
1806, *July* 5	*Incorporation of Christ Church, Coxsackie	152
1806, *July* 7	Davenport Phelps to Benjamin Moore	154
1806, *July* 7	Seth Hart	157
1806, *July* 15	Davenport Phelps	159

CHRONOLOGICAL INDEX

DATE	LETTER	PAGE
1806, *August* 18	Catherine Morris Ogden	160
1806, *August* 20	Davenport Phelps to Benjamin Moore	161
1806, *August* 21	Davenport Phelps	163
1806, *August* 22	Edmund Drienan Barry	171
1806, *August* 27	*Chauncy Prindle	173
1806, *August* 28	Davenport Phelps to Benjamin Moore	175
1806, *August* 29	*Jasper Davis Jones	177
1806, *September* 3	John Churchill Rudd	178
1806, *September* 5	Catherine Morris Ogden	182
1806, *September* 8	Catherine Morris Ogden	183
1806, *September* 9	John Churchill Rudd	184
1806, *September* 16	Daniel Nash	185
1806, *September* 22	Joseph Jackson	187
1806, *September* 30	*Benjamin Allen to Frederic Beasley	200
1806, *October* 20	*Robert Enoch Hobart	202
1806, *October* 20	Daniel Nash	205
1806, *October* 26	Daniel Nash	213
1806, *November* 4	*Aaron Ogden	217
1806, *November* 6	Aaron Ogden to Peter Mackie	219
1806, *November* 6	Aaron Ogden	220
1806, *November* 20	James Kemp	221
1806, *December* 4	Philander Chase	227
1806, *December* 6	John Churchill Rudd	230
1806, *December* 13	*Amos Glover Baldwin	234
1806, *December* 13	Amos Glover Baldwin to Benjamin Moore	242
1806, *December* 27	John Churchill Rudd	245
1807, *January* 5	John Churchill Rudd	248
1807, *January* 6	Daniel Nash	250
1807, *January* 8	John Churchill Rudd	256
1807, *January* 20	John Churchill Rudd	258
1807, *January* 25	Davenport Phelps to Benjamin Moore	262
1807, *January* 27	Davenport Phelps	265

CHRONOLOGICAL INDEX

DATE	LETTER	PAGE
1807, *February* 10	*Thomas Chapman	268
1807, *February* 12	John Churchill Rudd	276
1807, *February* 15	*Andrew Fowler	282
1807, *February* 21	Rufus King	292
1807, *February* 25	*Paul Trapier Gervais	294
1807, *March* 4	John Churchill Rudd	297
1807, *March* 4	Amos Glover Baldwin to Benjamin Moore	301
1807, *March* 9	John Churchill Rudd	306
1807, *March* 16	John Churchill Rudd	308
1807, *March* 28	John Churchill Rudd	310
1807, *March* 31	John Churchill Rudd	311
1807, *April* 7	*L. Stelle	312
1807, *April* 7	John Churchill Rudd	314
1807, *April* 15	John Churchill Rudd	315
1807, *April* 17	Andrew Fowler	317
1807, *April* 29	John Churchill Rudd	320
1807, *May* 6	John Churchill Rudd	322
1807, *May* 19	John Churchill Rudd	326
1807, *May* 19	Andrew Fowler	327
1807, *May* 21	*John Dunn	330
1807, *May* 22	Cyrus Stebbins	341
1807, *May* 28	*James Chapman, Jr.	343
1807, *June* 1	James Kemp	353
1807, *June* 5	John Churchill Rudd	356
1807, *June*	Jane Tongrelou Dayton	358
1807, *June* 19	Tillotson Bronson, Philo Shelton, and Burrage Beach	360
1807, *June* 23	*James Dewar Simons	363
1807, *June* 26	James Chapman	371
1807, *July* 3	James Kemp	373
1807, *July* 3	*Joshua Sands	378
1807, *July* 10	William Percy	379

CHRONOLOGICAL INDEX

DATE	LETTER	PAGE
1807, *July*	Jane Tongrelou Dayton to Mrs. John Henry Hobart	385
1807, *September* 8	James Chapman	389
1807, *September* 9	James Abercrombie	391
1807, *September* 12	James Kemp	393
1807, *September* 16	Daniel Nash	397
1807, *September* 22	James Chapman	401
1807, *September* 23	*Samuel Ridout	402
1807, *September* 29	Daniel Nash	404
1807, *October* 19	Seth Hart	408
1807, *October* 26	Seth Hart	410
1807, *October* 26	James Chapman	413
1807, *October* 27	Seth Hart	414
1807, *November* 4	John Churchill Rudd	416
1807, *November* 6	James Chapman	417
1807, *November* 9	James Chapman	418
1807, *November* 10	*Joseph Prentice	421
1807, *November* 15	Joseph Prentice	424
1807, *November* 17	James Abercrombie	425
1807, *November* 19	John Churchill Rudd	428
1807, *November* 20	Oliver Steele & Co.	429
1807, *November* 21	John Churchill Rudd	432
1807, *November* 28	*Thomas Yardley How	438
1807, *November* 28	Jane Tongrelou Dayton	440
1807, *December* 4	John Churchill Rudd	443
1807, *December* 7	John Churchill Rudd	445
1807, *December* 8	*Parker Adams	448
1807, *December* 14	James Chapman	449
1807, *December* 15	Paul Trapier Gervais	452
1807, *December* 26	Davenport Phelps to Tillotson Bronson	454
1807, *December* 26	James Abercrombie	456
1807, *December* 26	James Chapman	458

CHRONOLOGICAL INDEX

DATE	LETTER	PAGE
18[illegible]	*Frederick De Peyster	459
18[illegible]	Susan Bartow	461
18[illegible]	John Churchill Rudd	463
1808, *January* 1	Oliver Steele & Co.	464
1808, *January* 25	Paul Trapier Gervais	465
1808, *February* 3	James Kemp	467
1808, *February* 11	Paul Trapier Gervais	470
1808, *February* 19	Daniel Nash	473
1808, *February* 22	James Abercrombie	475
1808, *February* 22	John Churchill Rudd	481
1808, *February* 23	Oliver Steele & Co.	487
1808, *March* 3	John Churchill Rudd	490
1808, *March* 5	Joseph Prentice	493
1808, *March* 8	James Kemp	497
1808, *March* 18	Bethel Judd	499
1808, *March* 21	Seth Hart	509
1808, *March* 25	John Churchill Rudd	511
1808, *April* 3	Paul Trapier Gervais	514
1808, *April* 4	James Kemp	516
1808, *April* 6	Joseph Jackson	519
1808, *April* 12	*Alexander Viets Griswold	533
1808, *April* 18	John Churchill Rudd	541
1808, *April* 20	*Nathaniel Bowen	543
1808, *April* 28	John Churchill Rudd	551

THE CORRESPONDENCE OF JOHN HENRY HOBART

SEPTEMBER, 1805
TO APRIL, 1808

THE CORRESPONDENCE OF JOHN HENRY HOBART

JAMES McDONALD AND BENJAMIN ISAACS

JAMES McDONALD and Benjamin Isaacs were both prominent business men at Bedford. They were on the vestry of the church at Bedford, for notice of which see Volume II, page 316.

[FROM JAMES McDONALD AND BENJAMIN ISAACS]

Bedford September 2d 1805

SIR

WE shall be very happy to see you here and wish a safe arrival prompted by duty and inclination we thank you for the intended Visit and are improving every opportunity to inform all the Episcopalians in this Vicinity who express great satisfaction at the prospect of again attending Church

We are with great respect your most
obed Servts
JAMES McDONALD
&
BENJ ISAACS

Superscription:
REVD MR JOHN H. HOBART New York

[From John Churchill Rudd]

Hempstead 4th Sept. 1805

My dear Sir,

FINDING myself too busily engaged to write to Elizabeth previous to my leaving Town, I defered it till I arrived here—I enclose to them an open letter wh. you will be so obliging as to take charge of—I have inserted only one name in ye superscription thinking that sufficient, as I have (as you will see) addressed both ys wardens at ye head of my letter

With grateful affection Yrs etc

John C Rudd

Superscription:
Rev. John H Hobart No. 46 Greenwich Street New York

[From John Churchill Rudd]

Huntington 13th Sept. 1805.

My Dear Sir,

AFTER I parted with you in New York I found myself too much engaged to find time to write to Elizabeth, consequently I defered it till I arrived at Hempstead. I then answered their letter under cover to you, wh. with some other letters I directed to ye care of my Brother to be left at John Mavine's. I have this day learned that in consequence of ye alarm Mavine's house was shut ye very day my letters were to be left there. By ys mail I have written to ye Warden's of St John's Ch. & would have enclosed it to you but for ye fear that your absence might protract ye time of suspence wh. I am very sorry has been so long. Your conjectures as to my not being able to attend ys convention are well founded. Nor do I think

it will be possible for me to reach Elizabeth so soon as we proposed.—Y^e^ Epidemic has broken ye intercourse between this place & N York. This with some other circumstances, joined to ye exhausted state of my finances, wh. at present require my prudent attention I think should operate to excuse me from performing that wh. I would do with y^e^ greatest satisfaction. I have left y^e^ people at Elizabeth in suspense as to y^e^ day I will be with them but have engaged to visit y^m^ previous to my commencing their actual Minister. Should any particular rest on your mind which would overbalance all my excuse you will state them & I will yet endeavour to be at Elizabeth at y^e^ time contemplated—As to y^e^ state of y^e^ Church here I have nothing new to communicate of importance,—Y^e^ assiduous labours of a clergyman after considerable time will in all probability restore y^e^ Church in this part of Y^e^ country to her former respectable standing.

Hoping you will write me every mail

I am yours with grateful affection

JOHN C RUDD

Superscription:

REV. JOHN H. HOBART No 46 Greenwich Street New York.

ANNOTATIONS

Samuel Rudd.

Samuel Rudd, the brother of John Churchill Rudd, was for several years a teacher of languages in the city of New York. The address of his house and school-room is given in the New York Directory for 1805 as "18 George Street and Frankfort." He was evidently associated with his brother John in the conduct of his academy, which in 1804 was at 58 Cliff Street, and in 1805 in the rear of 9 Beekman Street.

John Marvin.

John Marvin was a grocer, with a store and house at 148 Front Street, New York.

Yellow Fever in 1805.

The epidemic alluded to was that of the yellow fever. For an account of previous visitations see Volume I, page 41, and Volume II, page 110.

Old Elizabeth Town.

For notice see Volume III, page 349.

EDMUND DRIENAN BARRY

EDMUND DRIENAN, a son of William and Mary Barry, was born in 1777, at Kinsale, County of Cork, Ireland. His early education was received at Youghal Academy. His teacher is said to have been able, but severe. In 1796 he was entered a fellow-commoner at Trinity College, Dublin. The political excitement during the years 1796 and 1797 in Ireland is well known, as also are the drastic measures used for the suppression of the rebellion by the British authorities. It caused the immigration of many to the new Republic of the west, among them the young student. It is said that there was a society, composed entirely of students, who were pledged to resist the oppression of Ireland by the government. Mr. Barry was summoned before the Lord Chancellor and ordered to reveal the names of his fellow-members in the society. Upon his refusal, he was charged by the college authorities with contumacy, and dishonourably dismissed in the middle of his third year. Upon his arrival in New York, in 1798, he obtained a position as teacher in Staten Island, where he remained for fourteen months, when he was elected principal of the academy at Elizabeth Town, New Jersey. It was a position which required very real ability to fill acceptably. Mr. Barry was a teacher who knew clearly the subjects he taught; he had a great fund of general information, and made himself an agreeable guest in the homes of the highly cultured parents of his pupils. The town had as residents many men eminent in the state and nation. Among them the youthful principal found firm and congenial friends. Upon his determination to study for the sacred ministry, he was admitted as a candidate for holy orders at the Convention of the Diocese of New Jersey, held in Christ Church, Shrewsbury, on June 2, 1802. He was made deacon in New York City by the Rt. Rev. Dr. Moore on June 11, 1803, at the same time with M. Pierre Antoine Albert, minister of the French Huguenot congregation, worshipping in their quaint stone church in Pine Street. Albert, with the members of the Church, had conformed to the Church of America, and reorganized under the name, L'Eglise du St. Esprit. Mr. Barry became assistant to M. Albert. It is understood that he officiated in English and Dr. Albert in French. The attempt to have English and French services alternately was continued only until Dr. Albert's death in 1806. Upon his removal to New York,

Mr. Barry opened a school under the name of the Protestant Episcopal Academy, which from the first had a large patronage. Many men afterward famous were trained by him. In 1817 he was elected professor of languages in the University of Maryland, and took up his residence in Baltimore. In addition to his collegiate duties, he was an efficient addition to the clergy of the city, always ready to help his brethren and to officiate in vacant parishes. He was elected a member of the standing committee, and in 1823 was Convention preacher. He returned to New York in 1824, formed a new academy, and found that his reputation brought as many pupils as he could care for properly. At this time he resumed the services in Jersey City which he had commenced some years before. Under his fostering care the congregation grew, the parish of St. Matthew was organized, a church was built, and Dr. Barry was elected rector. He continued his school with increasing success, until the growth of St. Matthew's demanded all his attention. He then moved to Jersey City, where he spent the last twelve years of his earthly life. He died on April 20, 1852, in the seventy-sixth year of his age. Dr. Barry is described as a man of the greatest courtesy of manner, strength of character, and devoted to his duty.

[From Edmund Drienan Barry]

Eliz. Town, 16 Sep^{t}. 1805.

Dear Sir,

As it would not be altogether convenient to me to attend, the ensuing Convention, at Poughkeepsie it was not my intention to go there this time. I am very glad, however to find from your favour of this day, that it will be in my power to send so worthy a representative as M^{r} Harris. I shall cheerfully officiate at S^{t}. Mark's, on the last Sunday in the Month, as proposed.

I yesterday performed Divine Service at Newark & Bellville; & have engaged to attend here on Sunday next. M^{r} Rudd will be anxiously expected the Sunday after. Before I left New-

York I mentioned to the few Candidates for admission in College, who are under my tuition, that I should be very glad they would come to Elizabeth Town, or its Vicinity; as, in that Case, I could instruct them, regularly, Until the period of Entrance.

Young Onderdonk was the only Candidate who, did not hear me express my wishes to this purpose, as he happened to be in the Country, ever since we opened the Academy After Vacation.

Should you have it in your power to see any of them, you will be so good as to mention to them that they Can be Very easily accomodated in this Town with board &c. Or should you think it more adviseable to have it published you will, I trust, have the goodness to write an Advertisement to that effect, & have it inserted in One or more Newspapers. Not only these but any others of my pupils could be accomodated here.

Mrs Wm Dayton desires me to mention to you that her Sister's family & her's are all well.

Our family are very well accomodated at Mr Halsted's my former resident.

Mrs Barry joins me in sincere & Affe regards for you & Mrs Hobart.

EDM. D. BARRY

Superscription:
REV. MR HOBART New York.

ANNOTATIONS

William Harris.
For sketch see Volume IV, page 288.

St. Mark's Church in the Bowery.
For notice see Volume II, page 203.

Trinity Church, Newark.

The city of Newark is situated on the right bank of the Passaic River, about four miles from its entrance into Newark Bay. It is distant from New York City nine miles. It is the county seat of Essex County, New Jersey, and an important manufacturing centre. It was settled in 1685 by a company from Branford and Milford, Connecticut, under the leadership of David Ogden. They brought with them their pastor, Abraham Pierson, a son of the first rector of the Collegiate School, now Yale University. They soon organized a Church and Society and built a meeting-house. In a memorial to the Venerable Society, written in 1700, Colonel Lewis Morris said: "There are some few Churchmen, Presbyterians, Anabaptists, and Quakers settled among them." No organized effort seems to have been made to hold any services at this time. The Rev. John Brooke, who arrived at Elizabeth Town in 1705, had a wide circuit, and probably only visited Newark occasionally. The Rev. Thomas Halliday, when missionary at Perth Amboy from 1711 to 1718, wrote to the Venerable Society that in Newark, Elizabeth Town, and Woodbridge, "The Church are only one handful of people from England and Scotland, not passing sixty families in any congregation in this Division." He apparently made several visits to Newark. The Rev. Edward Vaughan, who was missionary at Elizabeth Town from 1709 to 1747, took charge in 1730. His report to the Venerable Society in 1731 stated, "my Congregation increaseth in the neighboring towns of Newark and Whippany, where I visit and preach to a numerous assembly occasionally and dispense the Sacrament to them." The Rev. Jonathan Arnold of St. Andrew's Church, Staten Island, also went to Newark occasionally. In 1736 the Rev. John Beach of Newtown, Connecticut, at the urgent request of the people visited Newark and officiated for two Sundays, "and had about three or four hundred hearers." A memorial from the Churchmen of Newark to the Venerable Society was sent soon after, in which they requested that Mr. Beach be allowed to become their minister, and spoke of his "excellent sermons and discourses," his sweet behaviour, agreeable conversation, and great humanity. They said that "no less than four hundred and twenty-eight persons had declared themselves well affected to the Church of England." The Society, however, thought proper to withhold its approval, and Mr. Beach remained in Newtown to round out a ministry of more than fifty years and endure persecution and affliction.

Mr. Arnold then visited Newark every fourth Sunday. Owing to the generous benefactions and zeal of Colonel Peter Schuyler, and to contributions from Colonel Josiah Ogden and other members and friends of the parish, the erection of a church was made possible. It was "of hewn-stone, sixty-three feet long, forty-five broad, and twenty-seven high, with a steeple ninety-five feet high and twenty feet square." The ground was given by the town. Colonel Schuyler also gave land for a glebe. He was a son of Captain Arent Schuyler, who had settled at Barbados Neck, opposite the northern part of Newark, about 1710. He opened the copper mines there, which his sons, Peter and John, worked profitably. He built a spacious mansion of brick and stone. He married a daughter of John Walter, a wealthy merchant, and mayor of New York. His daughter Catherine married Captain Archibald Kennedy. They lived upon the Neck. Mrs. Kennedy died within a few years, and Captain Kennedy subsequently married a daughter of John Watts of New York City, and built the house known as No. 1 Broadway, which became in the Revolution the headquarters of Putnam and Washington. He was afterward the Earl of Cassilis. In 1743 John Checkley, a son of the rector of King's Church, Providence, Rhode Island, was chosen as minister. He died in England of small-pox soon after his ordination. The Society then sent to Newark the Rev. Isaac Brown, at that time missionary at Brookhaven, Long Island.

Some facts concerning Mr. Brown will be found in the sketch of Caroline Church, Setauket, in Volume II, page 291. Mr. Brown's work in Newark for thirty-five years was of the most permanent and satisfactory character. A charter was granted to the parish in February, $174\frac{6}{7}$. In 1752 he visited Second River, and in 1756 it became a part of his mission circuit. Dr. Matthew H. Henderson, in his "Centennial Discourse," page 19, says of Mr. Brown:

"The mission at Second River, he describes, January 1756, in the following terms: 'About three miles distant, to the northward of Newark, there is a compact village, containing about 300 inhabitants, chiefly Dutch, who speak English but tolerably well, there being no schoolmaster among them, till he (Mr. B.) had persuaded them, about nine months before, to agree with Mr. Samuel Brown, educated at Yale College, to keep a school among them, and to read prayers and sermons when his duty at Newark detained him there.' The society contributed £10 per annum, towards Mr. S. Brown's support. This sit-

uation at Second River, which you recognize from the description as *Belleville*, was shortly afterwards filled by a Mr. Avery, also a graduate of Yale, at Mr. Brown's recommendation. We are happy to believe that our Dutch neighbours have made great advances since that time."

In 1774 the congregation at Second River converted a building in that settlement into a suitable church. Previously services had been held in an old open store-house, which was inconvenient and hazardous to the health of the missionary. Mr. Brown continued his work during the early years of the Revolution. Dr. Henderson says on page 34:

"We return to the history of our own parish. Mr. Brown was, 'by the goodness of God, enabled to go through his duty in both parts of his parish,' in these troublous times, 'with some degree of cheerfulness.' In a letter, however, of January 7th, 1777, he wrote that his church had 'been used by the rebels as a hospital for their sick, the greater part of the summer preceding;' that 'they broke up and destroyed the seats, and erected a large stack of chimneys in the middle of it:' and that he had been obliged to fly with precipitation to New-York, with his infirm wife, leaving behind all his furniture and effects.

"It is somewhat remarkable that, while the former rector of the parish was thus driven away from the scene of his labours, by hostile troops, among those very troops—'the rebels,' of whom he thus complains, —was the maternal grandfather of your present rector. I remember to have often heard him speak of the Church at Newark—he died but a few years since—and tell how he slept one night within its walls, and how distinctly impressed upon his memory were some little incidents which happened at the time. How wonderful is the providence of God! Through what 'chances' and what 'changes' do we not continually pass!

"The last account the society received of Mr. Brown, was in 1784. He had reached Annapolis, in Nova Scotia, after a month's tempestuous voyage, accompanied by his aged partner, then under the influence of 'a delirium,' as he writes, occasioned by the trials and troubles through which they had passed, 'from which there was little hopes of her recovery.' The greater part of the little property that his friends had saved in Newark, was lost upon the passage.

"There then we leave him—the aged missionary—after his life of toil, and suffering, and self-denial. Separated from the flock to which he had so long ministered, shut out, when he most needed them, from

those little ministries of love that would have soothed his declining years, we know not who closed his eyes in death, or who stood beside his grave. One thing we know that He was with him, whose flocks he had tended, 'the Great Shepherd of the sheep.' Aye; He was with him in his hour of loneliness and need. He 'made his bed in his sickness.' His rod and His staff, they comforted him in the dark valley; and He gave him—the aged missionary of his cross—a joyous welcome to 'the green pastures' and 'still waters' of his own eternal fold. 'Blessed are the dead that die in the Lord, for they rest from their labours.'

"Mr. Brown appears to have been a man of a quiet and peaceable spirit, who amid the troubles of that stirring and eventful period pursued noiselessly the even tenor of his way. The last words of his pen were these: 'He is happy, however,' referring to the difficulties of his situation, 'in the consciousness of never having done any thing to occasion the cruel treatment he met with. He never preached a single sermon which had the least tendency to inflame the minds of the people. His only crime was that he was a clergyman of the Church of England, and of course attached to the government and the constitution of Church and State.' He survived in Annapolis, though in much affliction and poverty, till the year 1787."

As recorded by Dr. Henderson on page 37 of his "Centennial Discourse," the wardens and vestrymen chosen in 1778 were:

For Second River.	For Newark.
William Kingsland, *Warden.*	Uzal Ogden, *Warden,*
William Dow,	James Nutman,
Arent Schuyler,	John Robinson,
Wm. Sandford,	David Rogers,
Edmund Leslie,	Benj. Johnson,
Henry Kingsland,	Ebenezer Ward.

The church was reopened after repairs made necessary by its occupation in the Revolution, and in 1785 the Rev. Uzal Ogden was called as rector. During a portion of his twenty years' incumbency he was assisted by Elisha Dunham Rattoone and Walter Clarke Gardiner. A sketch of Dr. Ogden's life will be found in Volume III, page 222.

In 1806 the Rev. Joseph Willard, who had been made deacon by Bishop Provoost, February 22, 1795, was elected rector. A new parsonage house was built, and on April 3, 1809, it was determined that a

new church should be erected. Mr. Mercer, Edward Blackford, Josiah James, Thomas Whitlock, William Halsey, and Caleb Sayres were the building committee. The architect was Josiah James. The original tower was allowed to stand. The new church was of stone in the Romanesque style of the day, with walls two and a half feet thick, eighty feet long, and sixty-one and a half feet wide. The steeple was one hundred and sixty feet high. It was consecrated by the Right Rev. Dr. Benjamin Moore, Monday, May 21, 1810. The sermon was preached by Dr. Hobart. His subject was "The Excellence of the Church." At the outset of his sermon he laid down the principles which are to guide the Church in her quest for glory and excellence.

"The principal glory of this building consists not in its external strength and decorations, honourable as they are to the taste, to the munificence, and to the piety of its founders. The spiritual services which are here to be administered constitute the glory of this sanctuary of the Lord. The *evangelical doctrine* here to be promulgated; the *Apostolical ministry* here to be exercised; the *pure and primitive worship and ordinances* here to be celebrated, as they constitute the peculiar excellence of that venerable Church to which we have the happiness to belong, so they will be the glory of this building consecrated to the services of our Zion."

He proceeded to state very definitely and clearly the sacramental system of the Church, the reasonableness of her modes of worship, the excellency of the Episcopal government which secures to her an Apostolical and valid ministry, and then drew a clear distinction between doctrines which are fundamental, and must be held, and those which are based on theoretical opinions, which are shifting and evanescent.

Mr. Willard was the practical founder of St. Mark's Church, Orange, and other parishes. He resigned in 1813, and afterward removed to Marietta, Ohio, where he died about 1827. His successor was the Rev. Lewis Pintard Bayard, who resigned in 1821. Among the eminent men who have since served the parish are Matthew H. Henderson, Matson Meier Smith, J. Sanders Reed, and Louis Shreve Osborne, whose long and fruitful labours were suddenly ended by his death in January, 1912. The parish was vacant in April, 1912. As recorded in the American Church Almanac for 1912, the number of communicants were eight hundred.

Christ Church, Belleville.

The history of this parish until 1810 has been already given in connection with that of Trinity Church, Newark. [*See page* 10.] In that year it was determined that Trinity Chapel, otherwise known as Christ Church, should maintain services and obtain a clergyman independent of the mother parish. The Rev. William Berrian, who had been made deacon by Bishop Moore, March 18, 1810, served with acceptance until he was made an assistant minister of Trinity Church, New York, December 12, 1811. He was elected rector October 11, 1830, and died November 7, 1862, in his seventy-sixth year. Dr. Berrian, in his semi-centennial sermon preached in St. John's Chapel, March 18, 1860, speaks with appreciation of the warden, Mr. Schuyler, and the uniform kindness of all the members of the parish and their zeal and devotion to the Church. Among those then active and prominent were members of the Kingsland, Schuyler, Sandford, Leaycraft, Bennet, and Nutman families. After Mr. Berrian went to New York, various clergymen officiated until 1814. In that year the Rev. George Youngs Morehouse, born in Brooklyn, New York, who had been admitted as a candidate for holy orders by the Convention of the diocese, August 23, 1813, and who was made deacon by Bishop Hobart, August 27, 1814, took charge. On May 15, 1815, he was called to the rectorship of St. Andrew's Church, Mount Holly, New Jersey, and entered upon his duties May 29. He was ordained priest by Bishop Croes in St. Andrew's Church, Mount Holly, Wednesday, October 2, 1816. He remained rector until April 10, 1859, when he died in the sixty-eighth year of his age and the forty-sixth of his ministry. His successors to 1832 were Augustus Fitch, Lawson Carter, John Grigg, Matthew Matthews, and Ralph Williston. During 1832 occasional services were held by the Rev. Benjamin Holmes of St. Mark's Church, Orange, and the Rev. William R. Whittingham, afterward Bishop of Maryland. The services were practically suspended from the fall of 1832 to September, 1834, when Bishop Doane sent the Rev. Robert Davies, who had been made deacon by Bishop Benjamin Onderdonk, November 9, 1832, as missionary to Belleville and Hoboken. His first service was held September 7, with a small congregation. Under his vigorous work the congregation soon nearly filled the church, and a Sunday School of nearly one hundred children was organized. The revived prosperity made possible the actual separation of Christ Chapel from the parish

of Trinity Church, Newark. An enabling act was passed by the legislature of New Jersey, November 4, 1835, entitled "An act for the relief of Trinity Church at Newark," and the meeting for organization was held ten days later, at which Mr. Davies presided. It was resolved that the name of the parish should be "The Rector, Wardens and Vestrymen of Christ Church in Belleville." Mr. Davies was elected rector. Henry N. Kingsland and Joseph Kingsland were elected wardens; Augustus V. Van Horne, Daniel Fox, George Kingsland, John Grice, Samuel Lewis, Melleville Curtis, Arent H. Schuyler, John Rutherford, Jr., William Gwinn, and George Bird, were elected vestrymen. The mother parish transferred the chapel property at Belleville to the new corporation with the sum of one thousand five hundred dollars in lieu of all claims upon its resources. A new church was begun, of which the corner-stone was laid by Bishop George Washington Doane, July 11, 1836. In his address to the Convention of 1837 he mentions with approval the public catechizing held after the evening service, "which for interest and edification I have seldom known to be equalled and never surpassed. If there are any who still doubt the ease, excellence, or the efficiency of that primitive institution, I should have wished them present on that occasion." Unhappily an incendiary fire destroyed the building June 27, 1837. This was a cause of great regret and discouragement. Measures for rebuilding were taken very deliberately. In the meantime Mr. Davies resigned in 1838 and went to England. Upon his return in 1840 he officiated for the parish, the services being held in the upper room of Mr. Dow's stock-house, south of the bridge across the Passaic River. Bishop Doane says of this period:

"In 1839 and 1840 I worshipped with them in exile but in faith and hope." The Rev. Dr. Chapman officiated during 1841 and 1842. The new church, substantially built of stone, was consecrated by Bishop Doane, June 9, 1842. Dr. Chapman's successors have been Samuel L. Southard, afterward successively rector of Calvary Church, New York City, and of the House of Prayer, Newark; Henry Beers Sherman; J. Falkner Blake, afterward known as J. Blake Falkner; Samuel W. Sayres; and Cornelius S. Abbott, whose term of service was nearly thirty-five years. He died suddenly November 12, 1910, the day after his eightieth birthday. The rector in April, 1912, was Charles Whitney Popham. As recorded in the American Church Almanac for 1912, there are one hundred and forty communicants.

John Churchill Rudd.

For sketch see Volume III, page 428.

Benjamin Tredwell Onderdonk.

See sketch which precedes his letter of August 25, 1812.

Jane Tongrelou Dayton.

For sketch of Mrs. William Dayton see Volume III, page 165.

Caleb Halsted, Jr., or William Halsted.

The Mr. Halsted alluded to in Mr. Barry's letter was either Caleb Halsted, Jr., who was for many years mayor of the borough of Elizabeth Town; or

William Halsted, who was a well-known citizen and a relative of the mayor.

JAMES SWORDS

JAMES SWORDS was partner with his brother Thomas in the firm of Thomas and James Swords, for sketch of which see Volume IV, page 330.

[FROM JAMES SWORDS]

Dr Sir

I CALLED this morning at the office of the Mercantile Advertiser & received the inclosed paper. There was another Centinel, but it did not contain any thing relative to the controversy. I go out of town this afternoon, and have obtained a promise from Mr Crookes to preserve the papers during my absence. When I return I shall get them from him. I pray God to spare you & family from the ravages of the Pestilence, and am very truly Dr Sir

Yours &c &c

JAMES SWORDS

Wednesday
18th Sept 1805.

No superscription.

ANNOTATIONS

Albany Centinel Controversy.

For notice see Volume IV, page 479.

John Crookes.

A new daily paper appeared in the city of New York about 1795, under the title of "The Mercantile Advertiser." Its publisher was John Crookes. In 1805 the publication office was at No. 68 Pine Street. Mr. Crookes associated Amos Butler with himself. He withdrew from the firm previous to 1815, when the firm became Butler and Hyer,

subsequently Amos Butler and Mumford. About October, 1832, the title was changed to "The Mercantile Advertiser and New York Advocate." It ceased to exist previous to 1844. The New York Historical Society has a file from 1799 to 1815 and for 1821.

The Yellow Fever.

The pestilence alluded to was the outbreak of the yellow fever. For an account of previous visitations see Volume I, page 41, and Volume II, page 110.

[From Pierre Antoine Samuel Albert]

Morris-town 24 Sept: 1805.

Reverend Sir

I Received the notice you send me, but I am very sorry owing to infirmities and distance from the Place the Convention meets, to attend here inclosed is the return which you will be pleased to present to the Convention; at the same time I take the liberty of requesting you to present my best respects to ower worthy Bishop Dr. Moore, and to all Gentlemen of the Convention,

I remain respectfully,
Reverend Sir,
Your humble Servt.
A. Albert *Rectr.*

Superscription:
The Revd J. H. Hobart New-York.

JOHN CHURCHILL RUDD

[From John Churchill Rudd]

Huntington 29, Sep. 1805

Rev. & Dear Sir,

In consequence of y^e^ storm to day, I have been unable to attend to a collection wh. must be made here to defray y^e^ expense of my board & Horse hire. My engagements Eastward will prevent me from attending here unless I encroach upon y^e^ time I designed to visit Elizabeth & Westchester County—I think it will be injurious to leave y^e^ people here untill y^e^ contemplated collection is made. I suggest these & shall wait for your opinion wh. I hope to have by y^e^ 2^nd^ mail wh will leave New York after y^e^ one by wh this is forwarded. I am anxious to be engaged to y^e^ best advantage & as soon as possible be where I am expected—But I see much to be done here and only pray y^t^ what I have done may not be lost for want of future attention—I am persuaded here would be considerable affected by y^e^ vigilance of a Clergyman — In haste & in pain Y^rs^ Affect

J. C. Rudd

Superscription:

Rev. John H. Hobart No 46 Greenwich Street New York

[From Davenport Phelps]

Onondaga Oct. 14, 1805

Revd & dear Sir

NOTICE of the annual meeting of the convention reached about the time appointed, so that I could not have the advantage of attending—I have not yet received the letter to which you allude, nor indeed a syllable from either the Bishop or any of my brethren the Clergy, for more than a year past. It has been my care to write as often as I have had materials to communicate. And tho I ought and will continue so to do, yet I need not tell you how gratifying and consoling it would be, now & then to be favoured with a reply.

The prospect respecting ye churches in these counties is such that I should greatly lament, were they to be left without the regular administration of the Gospel. Tho I have heard nothing of late upon the subject, yet I flatter myself & assure them that every suitable attention will be paid for their establishment, growth & enlargement. At present, Sir, but little can be expected from them for the support of a Missionary; but that little will, no doubt, annually encrease.

How, with my little family flock I at present subsist, I can hardly tell—but by a few friends who seem to be providentially raised up for our relief, with ye most economical management, *we do subsist*. The fowls of ye air are provided for, I therefore do not doubt.

I wrote you by Mr Booth—pray recollect that part of letter

which respected my pecuniary situation. I am obliged to write in too much haste—But am

Rev^{d}. & dear

Your very obliged Serv^{t} & bro^{r}

D PHELPS

Superscription:

Rev^{D} JOHN H. HOBART New York

ANNOTATION

Jonathan Booth.

Jonathan Booth was an early settler in the vicinity of Aurelius, and seems to have spent a portion of his life in Skaneateles. He was a founder and vestryman of St. Peter's Church, Auburn.

[From John Churchill Rudd]

Huntington. Oct 21st 1805.

Rev & Dear Sir,

I HAVE been induced to remain here & make arangements for finishing my business on ye Island after ye expiration of two sundays more, from yr conviction yt to leave ye people before I had assisted ym in defraying ye expense of my Board &c. would injure their feelings & militate against ye interests of these [*torn*] feeble, but encreasing churches. I could [*torn*] considerable time here to advantage [*torn*] I shall write to Mr Thomas that [*torn*] to visit ym ye 2nd Sunday in Nov. [*torn*] fulfill yr expectations of ye Bishop [*torn*] I borrow, (as I suppose I must) upon [*torn*] of Dec. I contemplated writing [*torn*] uncertainty as to ye place of [*torn*] has induced me to omit it for [*torn*] Returning Health to ye city will enable me to see you at your house [*torn*] ich St on my way to Elizabeth.

Yrs affectionately J. C. Rudd

No superscription.

ANNOTATION

Robinson Thomas.

Robinson Thomas was born in Elizabeth in 1766. He was a son of Colonel Edward Thomas, a prominent member and warden of St. John's Church, Elizabeth. Robinson spent his life at Elizabeth. He succeeded his father as warden, and represented the parish in the Diocesan Conventions of 1796, 1804, and 1807.

[From Daniel Nash]

Exeter Oct. 22. 1805.

Revd. and Dear Sir,

I HAVE this Evening returned from Utica & Paris where I officiated last Sunday. Found a number of amiable zealous Christians—preached four times while I was absent—administered the Sacrament twice—baptised one Adult and attended two Burials. Have returned much fatigued; but hearing of an opportunity of sending a line to you I embrace it—tho' late at Night. Mr. Judd attended at Cherry Valley. I met him on my return—he had attended Divine Service three times and by the time he gets home will ride near ninety miles. *He is a man after my own heart.* I visited my native Place, after an absence of almost seven years, as I returned from the Convention—preached on the Lord's Day—found the Church very flourishing and some of my old Presbyterian friends much attached to it. I exhorted them to cleave to it zealously—they have a good Man for their Minister. The place I am speaking of is Gt. Barrington. I send this by a Esqr. Metcalf, an amiable gentleman—a good friend to me and a Lover of the Church—if you have any Prayer Books to send, he will bring them with pleasure.

I have felt anxious about your return to the City while the Pestilence lasted—but you are in a good cause, and I trust will be protected—your life is precious—may it be so in the sight of your Maker. Nothing new has taken Place—only that it is very sickly in many Places in the Country. We are visited with calamity, but I see but little amendment of life. I hope a reformation will increase—yet we have many things to struggle

with—many difficulties to encounter which cannot easily be described—

your obliged friend and Brother

DANIEL NASH

No superscription.

ANNOTATIONS

Trinity Church, Utica.

For notice see Volume II, page 484.

St. Paul's Church, Paris Hill.

For notice see Volume II, page 499.

Jonathan Judd.

For sketch see Volume III, page 30.

Grace Church, Cherry Valley.

For notice see Volume IV, page 356.

Samuel Griswold.

The clergyman of Great Barrington spoken so highly of by Daniel Nash was Samuel Griswold, a son of Elisha and Eunice (Viets) Griswold. He was born in Simsbury, Connecticut, January 1, 1780, and like his brother Alexander, the Bishop, he was educated by his mother and her brother, Rev. Roger Viets. He entered Yale College in 1797 and left in 1801, in his senior year, but without graduating. He was a candidate for holy orders in the Diocese of Connecticut, and officiated for the first time at Granby, Connecticut, in May, 1802. During the succeeding summer he officiated as lay reader at Christ Church, Washington. He was made deacon by Bishop Jarvis in St. Peter's Church, Cheshire, Connecticut, November 27, 1803, and took charge of the church at Washington after the departure of the Rev. James Kilbourne for Ohio. In June, 1804, he was at Great Barrington, Massachusetts, and it is conjectured took charge of that parish in connection with that of Lenox. He was ordained priest at Christ Church, Middletown, Connecticut, June 6, 1805. Under him the parish so prospered that he was able to present a class of one hundred and twenty-eight for confir-

mation, which was one of the largest ever presented in the Diocese of Massachusetts. In June, 1820, he accepted the associated parishes of Simsbury and Granby, in Connecticut, and to these duties there was soon added the care of the Church at Barkhamstead. In the autumn of 1823 he confined his labours to Barkhamstead, Hartland, and Colebrook. While officiating at these parishes he bought a farm at Winchester, where he remained until he removed to Oswego County, New York, about 1828. He then retired from the duties of the ministry and opened a country store at Volney, New York, which he attended to until his death in 1862.

St. James's Church, Great Barrington.

This town is in the southern part of Berkshire County, Massachusetts, seventeen miles southwest of Pittsfield. It is surrounded by the outlying peaks of the Berkshire Hills, among them Monument Mountain, made famous by William Cullen Bryant. It is watered by the Housatonic, Williams, and Green Rivers. It lies near the boundary line between Massachusetts and New York, and is within the territory claimed by both the provinces of New York and Massachusetts Bay. On July 11, 1705, Colonel Peter Schuyler of Albany, on behalf of himself, Dirck Wessells, and others, presented a petition to Lord Cornbury, governor of New York, for a patent of land in the region known as Westerhook. It included not only the country lying west of the present Sheffield and Great Barrington, but also the extensive tract of land eastward to the Housatonic River. Colonel Schuyler recites as the reason for his request that he and his associates had advanced money and goods to the Indians living on a creek known as Westerhook, and taken from them a mortgage for their lands, and by further advances had purchased the Indian title in October, 1703. On March 6, $170\frac{5}{6}$, Lord Cornbury granted the patent desired to Peter Schuyler, Dirck Wessells, John Abeel, John Janse Bleecker, Peter Fauconier, Dr. Daniel Cox, Thomas Wenham, and Henry Smith. No evidence is found that the proprietors ever attempted to settle any portion of it before Massachusetts men were occupying tracts within it. The patent figured largely in the negotiations concerning the boundary line between New York and Massachusetts which was temporarily established in 1773 and confirmed in 1787. In May, 1722, the Great and General Court of Massachusetts Bay granted the petition of Joseph Parsons and one hundred and fifteen

others, and also that of Thomas Nash and sixty others, all of Hampshire County, for two tracts of land on the Housatonic River. The proprietors appointed John Stoddard and Henry Dwight of Northampton, Luke Hitchcock of Springfield, John Ashley of Westfield, and Samuel Porter of Hadley as a committee upon settlement. Under their auspices the plot was laid out and the town organized May 12, 1733, under the name of Sheffield. They had been delayed by protests in 1726 to the governor of the province from the governor of New York, based on remonstrances from several Dutch families who held their lands under the Westerhook patent. Among the early settlers were John Ashley, Matthew Noble, Jonathan Westover, Samuel Goodrich, Captain John Day, Eleazar Stockwell, Samuel Ferry, Thomas Dewey, Lieutenant Thomas Ingersoll, Joseph Pixley, John Burghardt, Samuel and Lawrence Suydam, and David King. In the upper township, which in 1743 was formed as the north parish of Sheffield, the Rev. Samuel Hopkins was ordained as the first minister, December 28 of that year. Of his flock Mr. Hopkins says: "I found they were a small people, there being but about thirty families in the town, that a number of them were poor, and generally they were without any concern about religion, and given to many vices, which an easy country to live in, and living without the steady preaching of the gospel in public worship naturally produces." [*Taylor's History of Great Barrington, p.* 134.]

The meeting-house was commenced in 1746 and finished in 1747. Samuel Hopkins was a native of Waterbury, Connecticut, and a graduate of Yale College in 1741. In 1770 he became pastor at Newport, Rhode Island, where he developed his doctrine of sin and its punishment, which created a sensation in New England and led to an extended and bitter controversy. He was an early advocate for the abolition of slaves, and freed his own. He died at Newport, Rhode Island, in his eighty-fourth year. He is the hero of Mrs. Harriet Beecher Stowe's "The Minister's Wooing." On June 30, 1761, the north parish was erected into an independent town by the name of Great Barrington. The stern Calvinism of Mr. Hopkins led some to absent themselves from attendance on public worship, and to a division among the people, who at first were devoted to the minister.

In his missionary travels the Rev. Solomon Palmer of New Milford, Connecticut, visited Great Barrington as early as 1760, and found some ready to conform to the Church of England. He was followed

at intervals by the Rev. Roger Viets of Simsbury, the Rev. Richard Mansfield of Derby, and the Rev. Samuel Peters of Hebron. Mr. Palmer was careful in his instructions on the doctrines of the Church of England. Upon his removal to Litchfield in 1760, the Rev. Thomas Davies, his successor at New Milford, carried on the work in Berkshire County, and a parish was organized by him. As given in Taylor's "History of Great Barrington," page 197, the original certificate, still on file in the office of the county clerk of Berkshire, reads:

THIS may certify all whom it concerns, that on the 21st Sept. 1762 Robert Noble, Jonathan Reed, David Ingersoll, Sam'l Breck, Stephen King, John Westover, Jacob Burgott, Warham Williams, John Williams, John Williams Ju'r, Ebenezer Hamlin, David Clark, Jos'h Robie, Jon'a Hill, Daniel Bayley, Josiah Loomis and Josiah Loomis Jur., Put themselves under my care as a minister of the Church of England, and accordingly by mutual consent were formed into an assembly or body of People, to be denominated hereafter members of the Church of England, and moreover according to the Rules and Canons of s'd Church of England, and by authority divested in me I chose John Westover Clerk, and we mutually chose Robert Noble and Jonathan Reed Church Wardens. And therefore the above mentioned Persons, with all such Person or Persons as shall hereafter join with them are reputed to be and by the Canons of said Church of England, are esteemed members of said Church of England, and are exempted from Pay any Rates or taxes to Dissenters on any ecclesiastical account whatsoever.

New Milford in Connecticut Feb. 15, 1763.

THOMAS DAVIES,
Missionary for propagating the Gospel in Foreign Parts.

Alluding to this visit, in his letter to the Venerable Society in December, 1762, Mr. Davies said: "There were no less than forty sober and reputable families of the Church of England, and upon that occasion he baptised some children and chose a Clerk, a very regular and pious man, to read prayers to the people."

In 1703 John Burghardt gave a plot of ground upon which to build a church. It stood in the south part of the village, near the home of John Brewer. Its dimensions were forty by fifty feet, with a porch and

chancel, which made its whole length seventy-one feet. It had a steeple one hundred and ten feet high, surmounted by a gilded weathercock. A friend in England, traditionally said to be Lord Barrington, had furnished all the glass, which was used so freely for the large windows on the sides in the rear of the chancel that the church was sometimes called the glass house. Mr. Davies opened the church on Christmas Day, 1764. His sermon was printed at the Providence Press. He placed in charge of the parish Gideon Bostwick, who was then conducting a classical school in the town. Gideon, a son of Captain Nathaniel and Esther (Hitchcock) Bostwick, was born at New Milford, Connecticut, September 21, 1742. He was prepared for college by Nathaniel Taylor, the accomplished Congregational minister of the town, and graduated from Yale College in 1762. In addition to his work at Great Barrington Mr. Bostwick early held services in Nobletown (now Hillsdale) and New Concord, New York. In January, 1769, Mr. Hopkins was dismissed by a council summoned at his request. No Congregational minister was called until Isaac Foster was settled May 4, 1787. Mr. Bostwick found that all the people of the town attended church very willingly and became his warm friends. The work developed by Mr. Bostwick, which after 1768 included Lanesborough, Massachusetts, twenty-three miles away, demanded the full time of an ordained missionary. The Venerable Society had refused at that time to erect any more missions in New England. A strong and pathetic memorial from the four precincts under Mr. Bostwick's charge, and letters from Dr. Johnson and others of the Connecticut clergy, as well as from Dr. Auchmuty, Dr. Ogilvie, Mr. Inglis, and others of the New York clergy, were taken by Mr. Bostwick to England in the autumn of 1769. Upon their presentation to the Bishop of London and the Society the urgency of the case was recognized and the mission was established, Mr. Bostwick being given an annual stipend of twenty-five pounds. He was made deacon by the Rt. Rev. Dr. Richard Terrick, Bishop of London, in the chapel royal of St. James, February 24, 1770, and ordained priest by the same Bishop in the same chapel, March 11 following. Mr. Bostwick returned late in the spring and reached Berkshire in June. His first record is on June 17, when church officers were chosen at Nobletown, and he baptized many children. His first entry for Great Barrington was on July 5, when David Ingersoll, Jr., and John Van Deusen were chosen churchwardens, Ensign John

Burghardt, clerk, and Moses Pixley and Nathan Scribner, choristers. His missionary zeal was remarkable, his register showing that for twenty years he spent every week in visiting the region within a radius of a hundred miles of Great Barrington.

In the course of his twenty-three years' ministry he baptized in Berkshire County, Massachusetts, Columbia County, New York, and southern Vermont, two thousand two hundred and seventy-four children and eighty-one adults, married one hundred couples, and buried eighty-four persons. Upon his return from the Convention of Connecticut at Middletown, June 5, 1793, — for he was ecclesiastically connected with that diocese, — he visited his birthplace. He had ridden a hard-trotting horse, and was suffering seriously when he reached his old home. He died eight days after, in the fifty-first year of his age. The services were maintained by lay reading for two years, and in the summer of 1795 Caleb Child, who had been made deacon by Bishop Seabury, June 7 of that year, was put in charge and remained for two years. Lay reading was again resorted to, and in 1805 the Rev. Samuel Griswold became rector. He resigned in 1821. Some particulars concerning him will be found on page 26. His successors have been Solomon Blakeslee, Sturges Gilbert, Samuel Hassard, Samuel A. Dennison, Justin Field, John Woart, William Wood Seymour, G. Lewis Platt, C. A. L. Richards, John T. Huntington, Robert Weeks, John H. Rogers, John C. E. Ecleston, Henry Olmstead, Orlando Frary Starkey, Daniel Goodwin Anderson, Joseph E. Lindholm, Henry A. Adams, Theodore B. Foster, Isaac S. Hartley, and Howard Murray Dumbell. The rector in April, 1912, was Joseph Russell Lynes. During the rectorship of the Rev. Sturges Gilbert there was built in 1833, nearer the centre of the village, a Gothic church of blue stone. In 1857, during the rectorship of the Rev. Dr. Platt, a large stone church of the same general design was built on Main Street. As recorded in the American Church Almanac for 1912, there were three hundred communicants.

Yellow Fever.

See Volume I, page 41, and Volume II, page 110.

Elijah H. Metcalf.

Elijah H. Metcalf was an early resident of Otsego County, and supervisor of the town of Otsego from 1804 to 1808.

OLIVER STEELE

OLIVER STEELE lived in New Haven in the early part of the nineteenth century. He appears to have published, at the risk of the authors, various books, and was chosen in 1804 by the Committee of the Convocation of the Clergy of Connecticut to be the publisher of "The Churchman's Magazine." He continued to publish it until 1808, when it was removed to New York and published by T. and J. Swords. Few books survive that bear his imprint.

[FROM OLIVER STEELE]

Newhaven, Oct. 25, 1805.

REV. & DEAR SIR,

THE letter you wrote Dr Hubbard, respecting a union of interests in regard to the publication of the Churchman's Magazine, came duly to hand. As it is necessary for you immediately to know our sentiments, and those of Dr Hubbard, with respect to your proposition, and as Dr Hubbard finds it impossible to write himself at present; he has given me your letter, and requested me to answer it.

An union between the Clergy of New York and Connecticut is what *we* have always wished; and that it is the wish of all the Clergy of this State, there can be no manner of doubt. I had consulted, previously to the meeting at Stamford, a number of them upon it; and *all* with whom I had any conversation upon the business, seemed anxious it should take place. As the Magazine commenced, and has been supported by their fostering care and influence, they could not like to have it removed: and it appears to me that if they would, it would not be for the interest of the Magazine: For, in order to render any periodical work respectable, there must be a standing editor provided; and an editor might live in Newhaven,

either with a family or single, upon a much less salary than he could in New York; of course, if it was published in N. York; the price must be enhanced in order to make it object with the publisher; which enhancement would materially affect its circulation among a number of people. Besides, I believe, that the objection that the Magazine is not published in a central part of the union might be got over, by sending the Magazines to New York, that would be taken on the North River, consigned to the care of some Bookseller, who would be known to the subscribers by giving notice on the cover of the Magazine; and we would be at the expence of sending them to New York City without any expence on that score to the subscriber; and the manuscripts intended for the Magazine might be lodged at the same place where the Magazines are left, bundled up and sent by packet as often as need be.

The Committee appointed by the Convocation meet here on Thursday of next week. D^r^ Hubbard and M^r^ Baldwin both requested me to mention in my answer, *that they wish for a union in regard to the Magazine*. And, that such are the sentiments of the Clergy of this State, there can be no doubt. As you were not prepared for a union at Stamford, we have made no specific offer to M^r^ Bronson (Tillotson). But we asked him whether he would come and edit the Magazine, if it would be an object to him, and he made answer, that he *must* leave Waterbury (his present residence) and *did not know* but he would comply with our wish. He had fears, when we spoke to him at Stamford on the business, that the Magazine would not be permanent, without the united influence of your State and ours. If this could be brought to pass, I am pretty confident he would engage. If we had 2000 subscribers, we could afford to give him 600 dolls. per annum and I believe that number might be obtained without any difficulty. If we obtained more than

that number, we would give him more. We could calculate (in case a union should take place) to get considerable support in other States besides N. York and Connecticut. The Evangelical Magazine at Hartford has nearly 4000; and there are a number of others suported by the same sect—one at Philadelphia, one at Boston, one at New Hampshire; besides the one contemplated at N. York. Indeed I am positive almost, that if your State should join with ours it would be the means of circulating 3000 monthly; and in that case we could give an editor a handsome support, sufficient for his maintenance, and some thing besides and a standing editor would make any Magazine more respectable than all the casual assistance than could be obtained.

Dr Hubbard and Mr Baldwin request you to answer this immediately, in order that the business may be taken up by the Committee who are to meet here next Thursday; when, if your answer reaches us in that time (which we really hope it will) we shall have some ground-work for our proceedings.

I shall (with the Editor if possible) make a visit to New York if matters work as we wish, and make the necessary arrangements.

I am with respect

your obedient servt

Oliver Steele

NB. I shall send a letter by the packet, and another by mail, in order that we may be sure of your getting one of them.

Superscription:

Rev John Henry Hobart

Assistant Minister of Trinity Church, New York

By mail

ANNOTATIONS

The Connecticut Evangelical Magazine.

This magazine was planned to afford a vehicle for communications of the Connecticut Missionary Society, which sent money and ministers to the new settlements in the West and also contributed to missions then commencing in heathen lands. It was intended to represent all Christians and to appeal to the various religious bodies in the state. The price was to be twelve and a half cents a number to subscribers and fourteen cents to non-subscribers. The first number appeared in June, 1800. It was published for eight years under the original title. In 1808 a new series began, and the title was changed to "Connecticut Evangelical Magazine and Religious Intelligencer." It continued until 1815. From 1816 to 1834 a paper called "The Religious Intelligencer" was published in New Haven, which may possibly be considered a continuation of the magazine.

The title-page of the second volume is: "The Connecticut Evangelical Magazine. Volume II. Consisting of twelve numbers to be published monthly from July 1801 to June 1802. The profits arising from the sale of this Magazine are devoted to form a permanent fund, the annual interest of which is to be appropriated by the Trustees of the Missionary Society of Connecticut, to the support of Missions in the new American Settlements, and among the Heathen. The following Persons are Editors of the Work, viz. Nathan Williams, D.D.; John Smalley, D.D.; Jeremiah Day, A.M.; Benjamin Trumbull, D.D.; Levi Hart, D.D.; Samuel J. Mills, A.M.; Isaac Lewis, D.D.; Elijah Parsons, A.M.; Charles Backus; Timothy Dwight, D.D.; David Ely, A.M.; Nathan Strong, A.M.; Nathan Perkins, A.M.; Zebulon Ely, A.M.; Abel Flint, A.M. Published according to Act of Congress. Hartford: Printed by Hudson and Goodwin for the Editors."

The General Theological Seminary has volumes i to v; the Union Theological Seminary has volumes i to viii, and new series, volumes i to viii. The New York Public Library has an incomplete set from 1800 to 1813. The Editor acknowledges the courtesy of Edward Harmon Virgin, librarian of the General Theological Seminary, in furnishing information.

The Churchman's Magazine.
For notice see Volume III, page 420.

Bela Hubbard.
See sketch which precedes his letter of November 1, 1805.

Ashbel Baldwin.
See sketch which precedes his letter of March 5, 1812.

Tillotson Bronson.
See sketch which precedes his letter of April 24, 1815.

[From William Smith]

Cheshire Oct. 25th 1805

Revd and dear Sir,

AT Newhaven yesterday we had a meeting concerning the Churchman's magazine: I find the business very much thrown out of the jurisdiction of the Church into the hands of the printers. The printers are authorized to *procure* an Editor that shall be *agreeable* to the Committee. Hitherto the *Convocation appointed the Editor;* but now, the printers may appoint such an Editor as *they* would not choose, at the same time many things may unite to make *their* negative on the appointment a matter of extreme delicacy. As to the idea of the Editor's being resident in N. H. I only say, I wish it is not too chimerical ever to be realized. The Gentlemen who were at Convocation say or seem to say, it was your and the N. Y. Clergy's proposition as a *sine qua non* on the scheme of uniting the two States in a common concern in the Magazine. I should esteem it a favour to be informed by yourself, Sir, whether this really be the agreed-upon vinculum. Some months since, being in N. H. Mr Walter (one of the printing concerns) asked me for what sum I would sit down in N. H. and give my undivided attention to editing the Magazine. Without considering that my answer might be perverted to imply a renunciation of all future views of being Editor, which I find has been the case, I replied—"One thousand dollars pr annum." So that virtually I find myself excluded from this business contrary to my views and expectations, having spent a great proportion of the little income arising from the editorship in purchasing books proper for the business. Perhaps you know not that at the commencement of this business, the Editorship was divided among the Clergy of the Diocese of Con' divided into four dis-

tricts, of which N. H. published the first three numbers—the next three fell to Cheshire—the next three to Stratford—here Mr Baldwin utterly refused to take it up, and in fine I was persuaded to continue it and henceforward with very little aid it has come from my superintendence. At the time that the present printing Company ousted Mr Griswold, it sustained no small shock. By the force of superior persuasion what you have seen of Dr Johnson's life has been published. I never meant to publish but extracts, & December shall close the whole with a warm recommendation of the work. If there are any views of publishing a Magazine in N. Y: I should be pleased to know what terms will be offered to an Editor, on the spot, and whether it would merit my attention. I have [*torn*] sometime contemplated publishing a Magazine of my own in N. Y. which perhaps would comprehend all the subjects of the proposed N. Y. one; if so, I would be obliged to you, to open a correspondence with me upon the subject. My Family at present are too much separated for our mutual comfort. Any how, please to write me as soon as possible upon the aforesaid question. I pray God to preserve your health and bless your labours: & Our best wishes to you and Mrs Hobart. Yours obd

WILLIAM SMITH

Superscription:
REVD JOHN H. HOBART
Assistant Minister of Trinity-Church New York

ANNOTATIONS

The Churchman's Magazine.
For notice see Volume III, page 420.

Mr. Walter.
Mr. Walter appears to have been associated with the firm of Oliver

Steele & Company. Members of the Walter family have been residents of New Haven for two hundred years or more.

Ashbel Baldwin.

See sketch which precedes his letter of March 5, 1812.

Mr. Griswold.

Mr. Griswold was a member of the firm of Comstock, Griswold and Company, which in 1804 commenced the publication of a weekly paper known as the "Connecticut Herald."

Chandler's Life of Dr. Johnson.

For notice see Volume I, page xii, and Volume III, page 417. By a misprint on page 528 of Volume III, the date of Samuel Johnson's birth was given as 1796 instead of 1696.

[Charles Fenton Mercer to Thomas Yardley How]

I WRITE, my dear How, under an uncertainty, whether my letter will find you in New York, or have to follow you in an American or European tour: and after a delay occasioned by the intervention of two courts, a journey of four hundred miles, and a good deal of anxiety. I thank God, that your health has continued to mend. Your country, as well as your friends, has an interest in your recovery. I am impatient, my dear How, to see you enter on the theatre of public life and to witness the exertion of the rich talents which nature has given you, and which you have so highly cultivated. I have no doubt myself, but that a consciousness of public usefulness, would contribute more effectually towards your perfect recovery than all the materia medica. Next to this moral remedy, the plan, which you have adopted, appears to me to be the best; it is moreover, calculated yet further to extend your information, and to enlarge the field of your imagination. How, I should delight to accompany you in your travels, to gather instruction from the clearness and force of your conceptions, and to listen to your manly and nervous eloquence; but, much more instead to share your affection, your cares, your enjoyments, to nurse you in your sickness and to endeavour by the tenderest sympathy to dispel from your bosom the sorrow which appears to consume you. Alas! I am obliged to direct my travels in an opposite course to that which you were about to take. To exchange the varied landscapes of England, and the society of such a companion for a solitary journey over the waste of barren mountains which separate our Eastern from our Western waters — that gloomy barrier, in traversing which many an unhappy emigrant has cast his last look on his native plains, as he has

seen them, from those lofty summits, about to hide them, forever, from his view.

I shall be impatient, on my return from this journey, to hear from you of your health, and the final destination of your travels. Your last letter and the accompany papers, containing your essays in answer to Dr. Linn on the subject of church government, reached me, at the moment, in which I was commencing the journey I mentioned in the beginning of this, and when, having no time to read the latter, I lent them to my friend Dr. Cooke, who lent them to his father, who lent them, I was told, to somebody else, so that, on my return home, in great impatience to see them, myself, they could not be found. You must therefore, farther gratify my curiosity and affection if you have any copies of them by you, by sending me all the numbers together.

Tell Hobart I shall not believe that he does remember me unless he writes to me. You may, however, give my love to him and especially to Mrs H.

Let us endeavor my dear How to make our correspondence less irregular and while we complain of the selfishness of mankind [*too faint to be read*] power. That you may enjoy every blessing of life, is the unremitting wish of

Your affectionate friend

Chs. F. Mercer.

Leesburg Loudoun County Virga. Oct. 26th 1805.

No superscription.

ANNOTATIONS

Thomas Yardley How.

See sketch which precedes his letter of November 28, 1807.

William Linn.

For notice see Volume IV, page 518.

John Esten Cooke.

John Esten Cooke was a son of Dr. Stephen and Catherine (Esten) Cooke. He was born in Boston, Massachusetts, March 3, 1783. He graduated from the College of New Jersey in 1804, and studied medicine in the University of Pennsylvania, from which he graduated in 1805. He commenced practice at Warrington, Virginia, and in 1821 removed to Winchester, Virginia. He was appointed professor of the theory and practice of medicine in Transylvania University, Lexington, Kentucky, in 1827. He founded in 1828 "The Transylvania Journal of Medicine and the Associate Sciences," which gained a great reputation. He was a potent factor in the establishment of the Church in Kentucky. He passed away on the estate Riverview, Trimble County, Kentucky, October 19, 1853. In 1806 he married Lucy, daughter of Captain William Beale of the Third United States Dragoons, and had two sons, Dr. Stephen Cooke of Memphis, Tennessee, and Dr. George Esten Cooke of Louisville, Kentucky. In addition to his articles in "The Transylvania Journal" he published an essay on "Autumnal Fevers" in 1824, and in the following year one on "Pathology and Therapeutics." He maintained the interest which Mr. Mercer shows he had on the question of Episcopal ordination, and in 1829 he issued his tractate on "The Invalidity of Presbyterian Ordinations."

BELA HUBBARD

BELA, a son of Daniel and Diana (Ward) Hubbard, was born at Guilford, Connecticut, August 27, 1739. After his preliminary studies at the schools of his native town he entered Yale College, from which he graduated in 1759. He spent a year at King's College, now Columbia University, New York, pursuing a special course in theology under the direction of the Rev. Dr. Samuel Johnson. In company with his friends, Abraham Jarvis of Middletown and William Walter of Boston, he sailed for England in the autumn of 1763. He was made deacon in the royal chapel of St. James, Westminster, by the Rt. Rev. Dr. Keppel, Bishop of Exeter, acting for Dr. Osbaldiston, Bishop of London, February 5, 1764, and was ordained priest by the Rt. Rev. Dr. Lyttleton, Bishop of Carlisle, in the parish church of St. James, Westminster, February 19, 1764. On his return home Mr. Hubbard took charge of Guilford, with North Guilford and Killingworth, now Clinton. His records show his faithful work and his visits at frequent intervals to places quite remote from his home, among them Litchfield, where he officiated in St. Michael's Church. In 1767 he went to New Haven as rector of Trinity Church in connection with Christ Church, West Haven. With great tact and prudence he was enabled to pass successfully through the perilous times of the Revolution, although a sympathizer with the Crown. He made the parish strong in men and influence. By his efforts the plans for the present Trinity Church were perfected. As one who laid deep and strong foundations of the Church, and who in the day when Bishops were spoken against dared to have a large part in electing a Bishop for Connecticut, he deserves especial honour. In 1811 the Rev. Henry Whitlock of Norwalk became his colleague. Dr. Hubbard died December 6, 1812, in the seventy-fourth year of his age and the fortieth of his ministry. The Hon. John Woodworth of Albany thus estimates his character and personal traits:

"Dr. Hubbard was small in person, but well proportioned. The expression of his countenance was more intensely benevolent than that of almost any person whom I ever met. His movements were easy and natural, and his manners every way as might have been expected from his long continued intercourse with the most cultivated people of his day. He was not only uncommonly sociable, but I should say was a re-

markably good talker. He was always at home in any circle into which he was thrown, and by his general intelligence and bland demeanour, as well as his agreeable mode of communication, never failed to make himself a favorite in the company. He was as far as possible from being ostentatious or assuming, but there was a kindly and graceful freedom about his intercourse, that was felt as an attraction by everybody.

"I have spoken of Dr. Hubbard's remarkably benevolent face; but his face was only a faithful reflection of the qualities of his heart. He was just as amiable and kind hearted as his countenance would have led you to suppose. Indeed I doubt whether a more benignant and kindly spirit ever animated a human form. This was undoubtedly the most prominent feature of his character—it controlled him in all his relations, and gave a complexion to all his conduct. Wherever there was human wretchedness to be relieved, he was on the alert to act the part of an angel of mercy. The sick and afflicted among his own people looked up to him as the kindest of friends, as well as the most attentive of pastors; and there was no sacrifice that he was not ready to make to dispel the night clouds of sorrow from the humblest of dwellings. When that fearful scourge, the Yellow Fever, visited New Haven in 1795, and the greatest alarm and agitation prevailed, and multitudes were falling on every side, Dr. Hubbard not only remained at his post, but shrunk from no sacrifice, no exposure, incident to his office as a helper and a comforter. The noble disinterestedness, the perfectly self-sacrificing spirit, which he manifested during that scene of distress and desolation, was a subject of general remark, and rendered his name fragrant with other denominations besides his own." [*Sprague's Annals, vol. v, p.* 235.]

[From Bela Hubbard]

Revd Sir,

THE Committee appointed by the Convocation in Connecticut, to negociate with the Printers of the Churchman's Magazine, in regard to its future publication; have been together this day, and had a consultation with the Printers. Mr Steele showed us the copy of a Letter which he had written you

in answer to yours to Doctor Hubbard on that subject. We were in hopes to have had some further communications from you by this time, but as no Letter has come to hand, we conclude, you have not yet had an opportunity of consulting your Bishop & Brethren. The Committee have tho't it adviceable to postpone doing any thing deceisive until we hear further from you on this business. As it is important that some arrangement should be made respecting the Magazine before the year closes, we will hope to hear from you soon. The Committee are unanimous in the opinion to inlarge the Magazine according to the proposals made to them by the Printers on condition that a union takes place between this & the State of New York. The business respecting the Editor will be settled, as soon as we hear from you.

Accept our affectionate regards, & believe us your sincere Friends & Brethren.

By order of the Committee.

BELA HUBBARD

New Haven Nov^{r} 1st 1805.

The Magazine to be enlarged to 40 pages

The paper to be equal, if not superior to that of the present year.

To be printed on a type of the long primer size (one size smaller than that of the present)

To allow Agents 12 1/2 p^{r} cent to afford a reasonable compensation for services rendered.

Price to Subscribers 150 Cents per Annum.

REV^{D} JOHN H. HOBART.

Superscription:

REV^{D} JOHN H HOBART.
Assistant Minister Trinity Church, New York.

ANNOTATIONS

The Churchman's Magazine.
For notice see Volume III, page 420.

Oliver Steele.
For sketch see page 32.

DAVID BUTLER

[From David Butler]

Troy Nov^r 1^st 1805

My dear Sir

M^r Wright the bearer of this letter is a young man of a good character, editor of a newspaper in this village & a late convert to our church; with a view therefore to gratify him, as well as to express to you my esteem & affection, I have undertaken in some haste to write you this letter. I should likewise be well pleased to hear from you by him, & be informed of whatever is interesting. I have not heard a sylable from the convention since your meeting, & know not whether brother Beasley has yet returned. Every thing is going well with the church here, except too much coldness in religion—externals however, except the holy communion, are tolerably well attended. Pray would it not be well for the vestry of your church to consider whether it would not be as pious an act in them to appropriate something for a parsonage house in this place, that its present minister may be preserved from the extremity of poverty, & its future ones accomodated, as any use they can make of their money. Such aid would probably give permanency to the church here & render it respectable.

I should suppose from the numbers I have seen of the Controversy with Lynn that it would be well to collect the whole of them & publish them in a pamphlet. I think that the swaggering ram has only knocked off his horns, & wounded his pate in his furious butts against the strong fortress of episcopacy: & it was curious for him to suppose that he had leveled it, & conquered, when he had not even touched its walls; but only penetrated through a cobweb, that accidentally hung before them, & concealed their strength from his view. He may now either enter in at the door, or be left out without exposed to the

wolves. It is so common an occurence in my family that I had like to have forgotten to tell you that I had a daughter born on the week of the convention.

I am with sentiments of esteem your friend & brother

DAVID BUTLER.

Superscription:

Revd Mr Hobart, New York

By Mr Wright.

ANNOTATIONS

Mr. Wright.

In the fall of 1802 Thomas Collier issued the "Troy Gazette," the third newspaper in the town. On September 4, 1804, Mr. Wright bought the paper in conjunction with Mr. Wilbur. In December, 1805, Mr. Wilbur withdrew, and the firm name became Wright, Goodenow, and Stockwell. The paper had a prosperous existence for many years.

William Linn.

For notice see Volume IV, page 518.

JOHN REED

JOHN, a son of Martin and Mary (Dixon) Reed, was born at Wickford, Rhode Island, in 1777. By teaching, he gained a sum sufficient to enable him to be prepared for college by the Rev. Dr. Benedict of Plainfield, Connecticut. He graduated from Union College, Schenectady, with the highest honours in 1805. He studied theology under the direction of Dr. Hobart, and was made deacon by Bishop Moore, May 27, 1806. He took charge of St. Luke's, Catskill, where he remained until 1810, when he was called to the rectorship of Christ Church, Poughkeepsie. Here he remained for thirty-five years. He was prominent in the affairs of the diocese, and did much for the improvement of the town. On February 15, 1845, he presented a letter to the vestry in which he spoke of his inability to officiate any more, and in reply a very respectful and cordial answer was tendered him. He died, after a gradual decay for several months, on July 6, 1845, in the sixty-eighth year of his age. His friend, the Rev. Dr. John Brown, says of him, as recorded on page 509 of volume v of Sprague's "Annals:"

"Dr. Reed's personal appearance was every way manly and agreeable. He was rather above the medium height, but not stout, had a blue eye, sedate countenance, with an uncommonly amiable expression, and indicating withal a vigorous and well balanced mind. His manners were not the manners of the Court, but they were simple and unpretending, and breathed a most kindly spirit. His ordinary deportment was marked by thoughtfulness and gravity; and yet he knew how to unbend at suitable times, and when he was among his intimate acquaintances, he would often indulge in no small degree of playfulness and good-humour.

"His mind was rather logical than imaginative. His perceptions of truth were clear, and he generally succeeded in making his views clear to other minds. His mental processes were rather deliberate, and hence he rarely had occasion to reverse or set aside his conclusions. He was not only a careful observer of what was passing in the world around him, but he was also, for a parish minister, a diligent student—he kept himself acquainted with the various phases of theological opinion which were developed before his ministry. As a preacher, he was not of the kind to attract a multitude; but his sermons were sensible, well-

reasoned, and to the docile and reflecting hearer highly acceptable. His manner, in the pulpit, as out of it, was simple, but always solemn and impressive. You felt that it was a man of God standing before you, and you could not doubt that his heart was in his message.

"Dr. Reed was eminently qualified to be a good pastor. His kindly and gentle manner made him alike welcome in scenes of sorrow and of joy; and while his presence never repressed innocent enjoyment, it was sure to be a balm to the wounded heart. His excellent judgment and great prudence made him an admirable counsellor: and such was the confidence which his people reposed in him that they were never slow to avail themselves of the aid of his wisdom and kindness. And these same qualities gave him great influence beyond the more immediate sphere of his labours. His brethren in the ministry attached great importance to his opinion; and it may safely be said that he was among the more influential ministers of the Diocese. The type of his Churchmanship was, I suppose, as nearly like Bishop Hobart as of any other man. He was an Episcopalian, not from education, but from thorough conviction, and attached great importance to his own denominational views; but he was willing that others should enjoy the liberty which he claimed for himself, — that of judging and acting for themselves. I may add that he always stood firm to his own convictions in everything. The whole community regarded him with respect and goodwill while he lived, and mourned for him when he died."

[From John Reed]

Catskill Nov^{r} 4th 1805.

Rev. & Dear Sir,

BY the hand of capt. Dubois I take the liberty of asking you, if convenient, to send me some of those small books you mentioned to me while in Poughkeepsie—I am anxious to introduce something of the kind among the schollars under my care.

In haste I am D^{r} Sir,

Yours

John Reed

No superscription.

Endorsement:
Jno. Reid Nov. 4th 1805

ANNOTATION

Isaac Dubois.

The Dubois family traces its origin to Louis Dubois, the founder of New Paltz and leader of a colony of Huguenots to that place. Among its members was Dubois, for nearly fifty years, from 1699, pastor of the Dutch Reformed Church of New York City. A branch of the family settled in Catskill. Late in the eighteenth century John Dubois lived upon a farm on the west side of Catskill Creek, near its entrance into the Hudson River. His house commanded an extended view of the river and its banks, with Bompies Hook and Sand Plauchy on the north and "Vly" on the east and south. He had five sons, John D., Isaac, James, Ira, and Joel. Isaac engaged in business, turned his attention to farming, and then became the captain of a sloop on the Hudson. He entered the state militia and attained the rank of colonel. He served with credit in the War of 1812. He was frequently the commander of the troops who paraded on the Fourth of July, and superintended the firing of the salutes on that day.

[From Oliver Steele]

Newhaven, Nov. 4, 1805.

Rev & Dr Sir,

I Received yours of the 31st ult. and shall be in New York sometime next week; and I expect Mr Bronson will accompany me, when we can make such arrangements with regard to the Magazine as we may think best. I *think*, however, that you are not altogether correct, when you say that by having the idea conveyed that the Magazine is published under the joint patronage of the Clergy of your state and ours, would have a bad effect on the circulation of the Magazine. Dr Hubbard and Mr Bronson seem to think that by taking this strong ground, it would rather promote the circulation than injure it. They nor myself, however, will not be positive in regard to this point. But it can be a matter of discussion when we meet you in New York. I have delayed striking off the Prospectus and the Address to the patrons of the Magazine, in consequence of your letter; and when we see you, we can accommodate the business

yours, respectfully

Oliver Steele

Superscription:
Rev John H Hobart,
Assistant Minister Trinity Church, New-York

ANNOTATIONS

Tillotson Bronson.
See sketch which precedes his letter of April 24, 1815.

Bela Hubbard.
For sketch see page 43.

The Churchman's Magazine.
For notice see Volume III, page 420.

[From Menzies Rayner]

Hartford Nov. 11th 1805

Revd & Dear Sir

THIS will be handed to you by a Mr Ward a Vestryman of my Church.

He is a merchant in this Town, and is going to New York on business. He wishes to become acquainted with the Episcopal Clergy in your City and intends to give them a statement of the situation of the Church in Hartford. He thinks, and I believe with good reason that unless from some quarter or other the Church here can obtain some assistance, it must inevitably sink. Much opposition has been experienced in its establishment, and a succession of misfortunes has attended its progress till now, more than half of its best supporters have either died, removed, or failed in business since I came here, the burthen of all the expences is defrayed, and has been for two or three years past, by five or six persons. Still the congregation is respectable. It will average one sunday with another 300 persons but in the present situation of its resources they will not join, so as to be liable to pay their proportion of the expences, some few indeed have, two or three who now belong to the Vestry have join'd the Church within two years, and pay at least 60 or 70 Dollars a year, who when in the Presbyterian congregation did not pay more than four or five. The other congregations in this Town have ample funds, we have none, under these circumstances can it be expected the Church should increase: indeed I am astonished (and it is owing to the unparelled zeal of a few, with God's blessing) that it has succeeded as well as it has, and been supported till this time. With respect to myself the salery I receive is but barely sufficient, with the most rigid economy, to support my family. No Parsonage, no perquisites of any consequence,

house rent high and many articles necessary for a family as high, or higher than in N York,—Yet I am confident the Vestry are disposed to exert themselves to render my situation comfortable, and would give me an ample support if their funds would admit of it. The prosperity of the Church in Hartford is I am pursuaded of great importance to the Church in this State, and especially the eastern part of it, in which several new congregations are forming—But I forbear, I have said more than I intended, and perhaps more than you wish to hear, but I know your kindness, and candour, and your zeal for the Church of Christ. Mr Ward comes, not at the request of the Vestry, but as an individual, prompted by his own zeal, to see if any assistance can in any way, be obtained, to preserve the Church in this place, without which, he thinks it must fall.

I have taken the liberty to direct him to you, for your opinion and advice, pursuaded that your influence and endeavours will cheerfully be exerted in promoting the cause of truth, and the good of the Church at large. With best regards to Mrs Hobart, I am Revd & Dear Sir

Yours &c. M. Rayner.

Superscription:
Revd Ms Hobart New York
Mr Ward.

ANNOTATION

James Ward.

Colonel Ward was born at Guilford, Connecticut, February 2, 1768. He was apprenticed to a goldsmith and watchmaker, and opened a shop in Hartford in May, 1789. As he was a skilful workman, he soon became prosperous. He was made a member of Christ Church in 1796, and was devoted to its interests from that time. In 1801 he was elected treasurer of the parish, and served until 1804. He was a vestryman from 1799 to 1818, when he retired with the thanks of his colleagues

for his long and faithful services. With Samuel Tudor and William H. Imlay he served on the building committee for the present church edifice, which was completed in December, 1829, and consecrated by Bishop Hobart on Wednesday, the 23d of that month. Some of the communion plate of Christ Church was made by his firm, which in 1804 was Ward and Bartholomew, and later Ward, Bartholomew, and Brainard. They were considered experts, and all their work is highly prized. Colonel Ward gave generously of his time and money for the support of the parish, and the general work of the Church in the diocese and nation. He was interested in the affairs of the town, and served with distinction as commissary general of the state in the War of 1812, and for many years after with the rank of colonel. He took pride in the development of the fire department of the city, of which he was for some years the chief engineer. He was one of the founders and large contributors to the Deaf and Dumb Asylum, as also of the Retreat for the Insane. He was an active member of the Connecticut Historical Society, always attending its meetings and often presiding over its deliberations. He died after a few hours' illness, October 26, 1856, in his eighty-ninth year. In 1803 he married Ruth, a daughter of Jonathan and Ruth (Benton) Butler of Hartford; she died November 12, 1844. Dr. Gurdon W. Russell, in his "Contributions to the History of Christ Church, Hartford," says on page 226:

"His devotion to the Church was no mere matter of sentiment: though attached to the rectors of the parish and supporting them in their administrations, he yet had a high idea of his loyalty to the Church itself. He was no sulker in the tent when there was duty to be done. He all through his life recognized the obligation of attendance upon public religious worship, and even in old age set a glorious example, to those who are kept at home by a slight indisposition, or by a few clouds in the sky. As he lived in a time when the differences in religious opinions were strongly marked, so he must have engaged in controversies which generally are more vexatious than profitable. But his general cheerfulness, his amiability, his natural good nature, his quick and ready wit, and that tact which a man rarely possesses unless it is born with him, of turning aside a conversation which has become unprofitable, or of bringing it immediately to a close, made him numerous friends, and always an agreeable companion. His memory was always good, and it was a pleasure to him to refer to the times which were

past which were even then the 'Good old times,' faithfully believed in by every succeeding generation as better than ever before experienced.

"As remembered by some of us he was a stout, broad-shouldered man, of about five feet six inches in height, quick in his movements, with a pleasant face, and sparkling eyes."

[From William Smith]

Cheshire Nov. 16th 1805—

Rd & D. Sir,

YOUR favours were duly received, and I hope that such measures of united wisdom will be adopted by the clergy of N. Y. & Con. as will render the Churchman's Mag: not only beneficial to the Church, but permanent & extensive. With the present year my connection with this publication ceases:—the helps from my brethren (clerical or lay) have been very few, and at great intervals. The Mag. sustained a shock by the obliquity of the former printing Co—but the prospects from having engaged (I believe) Rd Mr Brunson with a sallary of 400 Dolrs p An. to reside in N. H. & superintend the press are more favourable. I heard Mr Walter say, that if N. Y. should unite with Con. in this Mag. he would not be afraid to promise an Editor 700 D. p an.—

As to Dr Johnson's life being re-printed in the Mag;—I am confident that there is not enough published to produce the evil apprehended;—I think that there is to be expected from extracts which I have made quite a contrary effect. I confess that I have made connected extracts at large intervals as far as to p. 65, and then jumpt over to p. 120 or thereabout, and made a *claudenda* of the whole, recommending the book to the friends of the Church, in the warmest terms. Indeed, when the Book first made its appearance, many of the Clergy here wished to see it *all* re-printed in the magazine—to this I had serious objections, and to compound the matter, I have done as I have done.—You complain, Sir, that you have not seen for the year past any of the numbers of the Magn—This is not remarkable:—gentlemen all over the state have made similar complaints. By my agreement wt the printer I send him the manu-

scripts arranged by the 14th of the antecedent month and this frequently before the former number is struck off. But what can obstruct them so much & so generally in their way to the several Agents, I know not, unless the spirit of Calvin interfere to "fore-ordain" them to destruction. Our printers are of his order—and the church in this state cannot bake one unleavened cake, without "*a little leaven*" doughed at the lake. I am suspicious, whether my pen has not at times been too pointed for some of our *moderate* churchmen;—indeed I had a hint of this.

Mrs S. joins in presenting best wishes to yourself & Good Lady—and I am

R. D. Sir

Your friend and hbl Svt

WILLIAM SMITH

P.S.—I beg leave to recommend my son William who is to live in Mrs Lawrence's Cherry St. No 83, to your friendship.

Superscription:

Revd John H. Hobart of Trinity Church New York

ANNOTATIONS

The Churchman's Magazine.

For notice see Volume III, page 420.

Tillotson Bronson.

See sketch which precedes his letter of June 19, 1807.

Chandler's Life of Samuel Johnson.

For notice see Volume I, page xii, and Volume III, pages 417 and 528; and for correction see page 39 of this volume.

Magdalen Smith.

For mention of Mrs. William Smith see Volume III, page 54.

Thomas Lawrence.

Thomas Lawrence was a member of the firm of Thomas and John F. Lawrence, well-known merchants of New York. The junior partner married a Miss Livingston of the ancient Clermont family. Their store was at No. 83 Cherry Street.

CYRUS STEBBINS

[From Cyrus Stebbins]

Schenectady Novr 16th 1805.

Dear sir,

An oportunity presenting I cannot in justice to my own feelings suffer it to pass without writing to one I highly esteem, and to whom, with the Bp and other clergy of N. Y. I am under great obligation, were you sir and they sensible of the happiness I enjoy through your goodness, in admiting me to the ministry among you it must give you sensible pleasure, the 28th of Apr—it was a good day to me. I may say it was a time of refreshing from the presence Lord and I think will never be forgotten by me, since that time I have enjoyd satisfaction and happiness in the ministry I never knew before, and permit me here to express my gratitude to the Bishop, and standing Committee for their great goodness and condesention, and be assured sir I shall endeavour to demean myself in such a manner that you may not repent your goodness and condesention towards me.

I regret that it was not in my power to have been at the convention with you, but for some time I was at a loss to know whether I had a right there, when satisfyd with respect to this, I found myself under the necessaty of taking a Journey to New-England, from which I did not return untill the saturday before the convention sat, and did not receive your letter informing of the time and place untill the day of setting, and was too late for me to attend. We have had in this Parish from May 12th to the last of sept 1805. 23 Baptisms, 8 Marriages, and 1 Death. We have had the holy communion once at which there were 21 communicants, at present we are united and I hope good will be done. Pardon me sir for thus intruding on your time and attention, a line from you sir if convenient

would be gratefully receiv[illegible] I am yours in the bonds of a peaceful Gospel—

C. STEBBINS

PS My respects to all inquiring friends hope this as it leaves me and mine will find you and yours in health.

Superscription:
REVD JOHN H. HOBART. New York.
M Constable's
Politeness

ANNOTATION

James Constable.
For notice see Volume IV, page 419.

LEWIS MORRIS OGDEN

LEWIS Morris was the son of Colonel Samuel and Euphemia (Morris) Ogden. He was born September 15, 1783, and died November 10, 1810.

[Lewis Morris Ogden to Benjamin Moore]

Newark Novr 19th 1805.
Tuesday evening

Dear Sir,

MY friend Mr John A. Schuyler of Second River, has been visited with a severe dispensation of Divine Providence in the loss of his much beloved wife. She departed this life on Sunday Evening, he being absent the family were induced to postpone the funeral untill his return Home.

He has just returned & the funeral is fixed for to morrow and being consulted as to this part of the arrangement, he expressed a desire that *you* should perform the funeral ceremony, you having performed the marriage ceremony. As Mr Schuyler & all his family have been uniformly brought up in the Episcopal Church, as he is now a vestryman of the Church of Newark, and as we have no minister of the Gospel in our state nearer than Brunswick & our time will not permit us to send for him, I take the liberty of requesting the favor of you to be present at the funeral, it will be a great source of consolation to him & his friends that his wife should be interred with the forms & ceremonies of the Episcopal Church.

May I further take the liberty of requesting the favor of you, if it should not be possible for you to attend that you will ask the favor of Mr Hobart or some other of the ministers of your Church to come out. A carriage will be sent to Powles Hook

for you, and I will direct the person who goes with it to call on you about eleven o'Clock. As the funeral will move at 2 o'Clock you can easily return in the evening.

I pray you my Dear Sir to excuse the liberty I take in the name of my distressed friend, and to be assured that nothing but a most urgent necessity would induce me to ask you to put yourself to so much inconvenience.

With perfect respect I am Dear Sir in haste Yours &c

LEWIS M. OGDEN

D[r] MOORE

No superscription.

ANNOTATION

John A. Schuyler.

John A. Schuyler was a descendant of Colonel John Schuyler, who built a stately mansion on Second River, now Belleville, New Jersey. He was the chief supporter and benefactor of Trinity Chapel, Belleville, when it was founded about 1759. For the condition of the Church in 1805 in Newark and Belleville see pages 10 to 16.

An examination of the records of Trinity Parish, New York, does not reveal any marriage of a John A. Schuyler by Bishop Moore, but there is recorded under date of July 18, 1801, a marriage of John R. Schuyler to Ann Laboyteau by the Bishop.

JOHN CHURCHILL RUDD

[From John Churchill Rudd]

Poughkeepsie 21st Nov 1805.

My Dear Sir,

AFTER a tedious passage of three Days I reached this place on Saturday P.M. Here is considerable clamour among a few respecting Mr C & I am apprehensive it will be attended with serious consequences. I shall go down to Fishkill & its neighbourhood soon.

Should my health continue as poor as at present I shall think it a duty I owe to myself to return immediately after next sunday. Ye cold of wh I complained when I saw you, has been continually augmenting. I have spoken with ye utmost difficulty since I have been here & find my hoarseness encreasing.

Continually exposed, I have no opportunity to attempt a removal of ye difficulty.

If they are not like to be supplied with a clergyman at New Ark during ye winter I should be glad to give them evening lectures, for I am pursuaded I shall stand in need of some additional salary. If an opportunity offers you will you oblige me by mentioning me in such manner as you shall deem proper.

In haste yr friend & Servt

John C. Rudd

No superscription.

ANNOTATIONS

James Chapman, Jr.

For sketch see page 343.

Trinity Church, Newark.

For notice see page 10.

[From Lewis Morris Ogden]

Newark Nov^r 22^d 1805.

My Dear Sir,

We regret extremely that you did not attend the funeral of M^rs Schuyler, as we were led to believe you would be present from a letter I received from the Bishop. Circumstances when unavoidable, are easily reconciled, and we have no doubt but you were prevented by some unforeseen accident. It is the wish of M^r Schuyler & I readily comply with the request, that the *scarf* &c reserved for you untill near five o'clock on the day of the funeral in expectation that you would come, should be sent you, and I herewith send it accordingly

With perfect regard I am Dear Sir

Yours &c

Lewis M. Ogden

M^r Hobart

Superscription:
The Reverend M^r Hobart, New York.
With a Bundle.

ANNOTATIONS

John A. Schuyler.

For notice see page 64.

Funeral Scarfs.

The use of funeral scarfs was a custom brought from Holland. The scarf was made of white pleated linen. It was worn diagonally across the breast, with a black rosette on the left shoulder, by the officiating clergy and pall-bearers at the time of the funeral. The use became gradually restricted to families of importance who originated from Holland. Scarfs of this kind were worn at the funeral of Eugene

Augustus Hoffman, the dean of the Theological Seminary, in Trinity Chapel, June 17, 1902, and were used as recently in Trinity Chapel as at the funeral of Miss Swords, October 20, 1911. It was the ancient custom to present the scarfs and a pair of black gloves to the clergy asked to officiate, whether they were able to attend or not.

[From Frederic Beasley]

Albany Decr 2nd 1805

My Dear Hobart—

YOU may rest assured that after I read over the last pieces of Dr L: your animadversions on him, met with my fullest approbation. Perhaps I may be selfish in saying so, as some of his latest numbers related more particularly to myself. Yet I am not conscious that this is the cause wh has produced this effect on my mind. A man who perseveres after such repeated explanations as we have made of our opinions, in misrepresenting them, in distorting them, in holding them up to the view of the publick in the most odious lights, deserves the severest chastisement. The only reason I have written nothing since my return has been, that I feel too much out of patience any longer to treat him as I have hitherto done. I was unwilling at this late period, to permit the controversy to degenerate into low abuse or personal invective. This would have been forced upon me had I again taken up the pen. The correction you have given him is merited & well applied. Fortunately the printers could not let him answer you. Had he done so, it is probable, you would have been compelled to retort in terms very revolting to your feelings. I am glad this result has been avoided. I am still more glad that you have thus chastised him.

I have mentioned our intention to publish the pieces together in a pamphlet only to some of our ch-families—I cannot, however, think that he would injure us by publishg before us—I have now my doubts whether it would not be better to separate his pieces from them & take into the pamphlet those of Dr Boden—It may be said that by omitting Lin's we shall not spread them so generally among the other denominations. This is a matter of very little consequence. We may rest assured

we shall make no converts amongst them. We shall only excite their resentment. The principal object we ought to keep in view is to give instruction to our own people. And really there is so much low, contemptible abuse of our ch in his pieces that I have my doubts about the expediency of throwing them into the hands of our people. On this point I am not solicitous. You can do as you think proper.

I have just heard from Mercer. How much he indulges in gloom. He is very well.

Remember me affectionately to M^rs^ H. & to all the clergy about you & believe me yr affect Friend

FREDERIC BEASLEY

Superscription:

REV^D^ JOHN H: HOBART New York No 46 Greenwich St.

ANNOTATIONS

William Linn.

For notice see Volume IV, page 518; and for notice on the "Albany Centinel" controversy see Volume IV, page 479.

John Bowden.

See sketch which precedes his letter of August 15, 1809.

Charles Fenton Mercer.

For sketch see Volume III, page 94.

[From John Churchill Rudd]

Elizth Town 11th Dec 1805

My Dear Sir,

Mrs Dayton has just now informed me that, you had in your possession a bible wh you wished to give to some Ch. where it was most needed. The Bible belonging to St. John's is by no means a good one & from y^{e} time of my determining to come here I resolved to exert myself in procuring a better.

The type is very poor & y^{e} orthography very antient. Upon y^{e} receipt of this information I presume you not hesitate where y^{e} bible might be properly bestowed. In none of the Chs I have visited y^{e} past summer have I found so poor a bible.

Shortly after my arrival here I called on M^{r} Lily he treated me very civilly but to my regret manifested a wish to enter into a detail of particulars as to his former connexion with y^{e} Ch here.

I evaded hearing his complaints at that time & shall in future by reminding him that I am quite an unsuitable person to hear & decide, & from my present standing here would wish not to hear anything further.

All things at present wear a pleasant aspect.

Hoping to hear from you soon

I am as ever yours

affectionately

John C. Rudd

Superscription:

Rev John H Hobart No 46 Greenwich St. New York.

ANNOTATION

Samuel Lilly.

Samuel Lilly was born in England in 1741. He was educated for the bar. Upon his arrival in this country he studied for holy orders, and was made deacon by Bishop Moore, December 15, 1802, and ordained priest by the same Bishop, April 2, 1804. He succeeded Frederic Beasley at St. John's Church, Elizabeth Town, August 28, 1803, and while there he became principal of the academy. He resigned May 1, 1805, and removed to South Carolina, where he was elected rector of Prince George Parish, Winyah. He died July 3, 1807, in the sixty-sixth year of his age.

[From Philander Chase]

My dear Brother;

I AM much pleased with the prospects which seem to open, for the good of the Church, in this City. The zeal which the Protestants have discovered, in bringing about an establishment, is much to their honour, and augurs well. They have done nobly in the Salary-Subscription; many of them go as high as 100$ per ann:! men with much less fortunes than your great folks in N. York. I have perceived that every nerve has been strained to make up the salary:—what we are to do for a Church, God only knows.

I know not of a more important place for the firm establishment of the Church than this City. It is the key to the whole northern & northwestern regions; throughout which it can spread the Light and Truth by means of the streams. But, at present, our means are few and our ability small. We meet in the Court room, which is, even at present, not sufficient for the Congregation:—many have to go home for want of room.

I intend, if God be willing, to set sail for N. York in the beginning of May—our passage will probably be that of one month; after the expiration of which, I hope to have the pleasure of seeing you once more. I have written to our Beloved Bishop, and to the vestrys of Poughkeepsie & Fishkill, signifying my resignation of the Rectorship of those parishes. My stay at the northward must not exceed two or 3 months; in this time I must visit my friends in N. Hampshire, Vermont &c.

One of the most painful reflections, that attends the contemplation of my living in this place is that of being deprived of the friendly & improving intercourse with my Brethren, the Clergy. This had well nigh staggered my resolutions several

times. But the thoughts, that I might be more useful here than elsewhere, seems to put my mind to rights. This perhaps would not be y^e^ case, did I not indulge the pleasing hope, that you would all remember me, and write to me, and encourage me. Yes, dear Brother, in this case I beg of you to exercise the golden rule. Do to me as you'd wish a Bro' Clergyman, whom you loved, should do to you, were you in my condition. If you'll do this, I shall be sure of your Counsel, your friendship, and of all the news you can afford me.

My best respects to Mrs. Hobart & compliments to all my friends without naming. I am your

affectionate brother

PHILANDER CHASE.

REV^D^ J. H. HOBART

New Orleans Decem^r^ 12: 05

ANNOTATIONS

The New Orleans Committee, 1805.
For sketch see Volume IV, page 527.

Christ Church, Poughkeepsie.
For notice see Volume II, page 379.

Trinity Church, Fishkill.
For notice see Volume II, page 360.

[From John Churchill Rudd]

Elizth Town 19th Dec 1805

My Dear Sir,

HAVING lost several opportunities of writing by private conveyance I must forward by Mail an enquiry, what arangements I must make as to administration of ye Holy Communion?

Whatever will best accommodate you, or any of ye Gentlemen I shall readily comply with. What I am to expect I hope you will inform me by return of mail.

All things here wear a pleasant aspect at present & God grant they may ever continue to do ye same. If, I am to visit New York I could wish to know where I shall preach, whether in ye Ch where ye Communion will be administered. I will readily Lecture in ye evening if requested.

With sentiments of high respect

Yrs &c

J. C. Rudd

Superscription:

Rev John H Hobart No 46 Greenwich St. New York.

CLARK BROWN

[From Clark Brown]

Putney, December 23rd, 1805.

Revd. Sir—Yours of the 15th ult. was received in a few days after its date. You will please to accept my expressions of obligation & gratitude for the attention & kindness which from you I have experienced. I have been desirous of receiving Orders in your Church, for the reasons which I have already assigned to you. But if my ideas on the doctrine of the Trinity be a barrier, I have no reason to complain. I, however, believe, not to say that I know, that there are a considerable number of your clergy who do not believe the Athanasian hypothesis: & I am confident that the laity in general have no definite ideas of the doctrine of three equal persons in the Godhead. I profess to be a trinitarian; not according to human invention, & the irrational creeds of any denomination of falliable men; but according to the simple & undoubted doctrines & representations of Christ & his Apostles. As I was explicit in expressing my sentiments & wishes in my previous Letter, it will be unnecessary for me to add any thing more upon the subject.

I have this day heard a report at which I am very much *astonished.* It is this, that I made application to the Bishop of New York for Orders, with forged credentials from the Revd Doct. Lathrop of West-Springfield. From what source could such a report originate? Did I ever say, that I had credentials from that Gentleman? The question was asked me, whether I procure them. I believe that my answer was, *I presume I can.* But I have not seen Doct. Lathrop since I saw you in New York. I have not even been in West-Springfield. As I stood in no immediate necessity for any Letter of recommendation from him,

I did not of consequence think proper to be at the trouble of making the application. I should not have thought of mentioning his name to you, had he not first been named either by yourself or by the Bishop, or Mr. Hubbard, which I cannot say. Under these circumstances, how is it possible that such a report, so much to my dishonour, should be put into circulation? Forgery is a capital crime. I cannot believe yet, that either of the Gentlemen, with whom I conversed at the Bishop's house, could ever intimate the thing.

Now, Sir, I wish for an immediate answer. I hope you will not let this Letter lay by you one day unanswered. It is in your power to wipe off the aspersion. I meant to conduct honorably, & with candor & integrity, in my intercourse & correspondence with you. If I missed my object, I must yet say I have a clear conscience.

I am, Revd. Sir, yours with
sentiments of respectful Esteem
CLARK BROWN

REVD. JOHN H. HOBART.

N.B. I will either send in your Books with safty or the Money costs in the Spring, should I not be at New York myself.
C. B.

Superscription:
REVD. JOHN H. HOBART City of New York No. 46 Greenwich Street.

ANNOTATIONS

Joseph Lathrop.

Joseph was a son of Solomon and Martha [Perkins (Todd)] Lathrop, and was born October 20, 1731. On the death of his father, when he was only two years old, his mother took for her third husband Mr. Loomis of Bolton, Connecticut, under whom and the Rev. Thomas White, the minister of the parish, Joseph was prepared for college.

He graduated from Yale in 1754, took charge of the grammar school of Springfield, Massachusetts, and studied theology under the Rev. Robert Breck. In January, 1756, he was licensed to preach by the association of ministers then in session at Suffield, Connecticut. In July of that year he was called to the pastorate of the church in West Springfield, and was ordained on August 25 of that year. He engaged in the controversies of the day, making for himself a reputation as one of the most distinguished Congregationalist divines of New England. He continued his labours as pastor until the end of March, 1818, when he requested that a colleague be provided for him. William B. Sprague was appointed to assist him, and was ordained August 25 of that year, on the sixty-third anniversary of Dr. Lathrop's ordination. Dr. Sprague was afterward pastor at Albany, and compiled the "Annals of the American Pulpit." Dr. Lathrop continued to assist in the services until November, 1820, and died December 31 of that year, in the sixty-sixth year of his ministry and the ninetieth of his life.

Bela Hubbard.

For sketch see page 43.

CAVE JONES

CAVE JONES was born in the city of New York in 1769. Bishop Meade, in his "Old Families and Churches of Virginia," claims that state as his birthplace. The greater weight of evidence is in favour of New York. No particulars relating to his parentage or early years have been preserved. He graduated from Columbia College in 1791. He went to Virginia soon after, and became lay reader in St. George's Parish, Accomac County, Virginia. The whole of the eastern shore of Virginia was originally called Accomac, then Northampton, and finally was divided into the two counties of Northampton and Accomac. In 1762 Accomac County was divided into two parishes by a line running from the bay to the ocean, the upper known as Accomac, and the lower as St. George's, which had been founded in 1656. In St. George's Parish James Lyon, who had been missionary in Connecticut and on Long Island, ministered from 1774 until after the Revolution. He was followed in 1786 by Theophilus Nugent, of whom nothing is known. In 1791 the parish was vacant. Mr. Jones was an indefatigable worker. He with William Drummond represented the parish as laymen at the Convention of the diocese held at Richmond, May 2, 1793. He was made deacon by Bishop Madison some time previous to May 6, 1794, when he took his seat in the Convention at Richmond as rector of St. George's. Mr. Jones served on important committees at various sessions of the Convention, and was appointed in 1797 the Convention preacher. On January 12, 1801, he was elected an assistant minister of Trinity Church on the nomination of the rector, the Rev. Dr. Moore, and assumed his duties in the spring of that year. He was given a place on various boards and elected a member of the standing committee. While his acquirements were solid rather than brilliant, and his manner was somewhat cold and reserved, he yet found many sincere friends among the clergy of the city and diocese and among the members of the parish. The growth of the misunderstanding between him and his young, ardent colleague, John Henry Hobart, was gradual. The rapidity with which Mr. Hobart gained power and influence seems to have warped the judgement of Mr. Jones, and he duly recorded incidents which he considered derogatory to his standing in the parish and community. At length, in 1809, the relations between them were so strained that their only intercourse was formal and official. The controversy that

arose when Mr. Jones published in May, 1811, his pamphlet "A Solemn Appeal to the Church" will be fully considered in its proper place. It led to his enforced withdrawal from Trinity Church and suspension for several years from the ministry. After his restoration he was appointed by President Monroe, upon the death of John Ireland on March 25, 1822, chaplain to the Navy Yard and principal of the Naval Academy, Brooklyn. In that position he was the friend of the enlisted men, approved by the officers, and did much good. His letters upon the circulation of the Bible and Prayer Book, found in the reports of the New York Bible and Common Prayer Book Society, are models of clear statement and sound common sense, and that society frequently expressed its commendation of Chaplain Jones's work. [*See pages* 333 *and* 339 *of A Century of Achievement, by Lowndes.*] He died at the Naval Academy, Thursday, January 29, 1829, in his sixtieth year. Mr. Jones married Mary Upshur of Accomac County, Virginia. They had two daughters. In the "Christian Journal" for February, 1829, on page 60, is this notice:

"Died, at Brooklyn, Long-Island, on Thursday, January 29th, in the 60th year of his age, the Rev. Cave Jones, one of the oldest presbyters of this diocese, a chaplain in the United States Navy, and principal of the Naval Seminary at Brooklyn. He supported a long illness with exemplary patience and resignation, and gave, as its fatal termination approached, the most satisfactory evidences of the triumph of Christian faith and hope; emphatically disavowing any other foundation for these than Jesus Christ, and him crucified; and experiencing the blessedness of the victory over the terrors of death which, through Christ, God giveth to all his faithful people. He received the holy communion about two hours before his death; and his soul fled while he was engaged in the expression of his humble hope of future blessedness.

"In his capacity as a navy chaplain, Mr. Jones not only faithfully and usefully discharged the duties arising out of his station at the Navy-Yard, but had much at heart, and laboured much to promote, the influence of religion throughout the navy generally. He always endeavoured to procure pious and qualified clergymen as chaplains for such vessels as are entitled to them; and with respect to those which are not, to get some other office for pious young men, candidates for orders, to the duties of which they might add such spiritual services as might be consistent with their lay-character. He was also very exten-

sively useful in distributing Bibles, Prayer Books, and Tracts, among seamen, marines, and others. To the usefulness of our liturgy, thus distributed, he bore ample testimony, the result of peculiar opportunities of judging, in several highly interesting communications to the Auxiliary New-York Bible and Common Prayer Book Society, by which he was supplied with Prayer Books, and whose board of managers often expressed the grateful sense of his fidelity and success as an instrument of their usefulness."

[From Cave Jones]

Dr friend,

I HAVE to inform you that the Revd Mr Phelps is come down with expectation of meeting the Bp. & having some communication with the Committee for propg the Gospel in this state. I wish therefore to see you in the evening that we may confer together on the subject. On my return from St Mark's I will send the chaise down the middle road as far as Mr Clarkson's house. If it should not be there, you can walk on, & it will meet you. That no difficulty may arise on acct of your horse & chs I will just mention that you can pass in the mornG just as readily for this to Powles hook

Yours C. Jones

Sunday noon.

Superscription:
Revd J. H. Hobart

Endorsement:
C. Jones, 1805.

ANNOTATIONS

Davenport Phelps.

For sketch see Volume III, page 3.

Committee for Propagating the Gospel in the State of New York.

For notice see Volume II, page 242.

St. Mark's Church in the Bowery.

For notice see Volume II, page 203.

The Middle Road, New York.

Mr. Jones lived on the Bowery above the second milestone, which was placed near the present Rivington Street. Broadway above the Common, now City Hall Park, was known in the later years of the eighteenth century as George or Great George Street. From 1800 to 1820 it was often called the Middle Road.

David M. Clarkson.

David M. Clarkson had built for himself a mansion on the Middle Road, known as No. 356 Broadway. He was an eminent merchant, as was his father, Matthew Clarkson, and a great-grandson of Matthew Clarkson, secretary of the Province of New York from 1691 to 1705. He was greatly interested in civic and social affairs. He was a vestryman of Trinity Church from 1791 to 1812, and warden from 1812 to 1815. He died May 20, 1815.

He married Mary, a daughter of Gerrit and Ann (Reade) Van Horne. The representatives of this branch of the Clarkson family in 1882 were John Charlton Clarkson and Maria Charlton, the wife of John L. Holthuysen. Upon a tablet to his memory, in the north vestry of Trinity Church, is this inscription:

SACRED
TO THE MEMORY OF
DAVID M. CLARKSON;
A WARDEN OF THIS CHURCH
AND A CONSTANT AND EXEMPLARY ATTENDANT
ON ITS WORSHIP AND ORDINANCES.
HE DIED 20TH MAY 1815, AGED 56 YEARS;
HONORED — REVERED — BELOVED — LAMENTED.

THIS MEMORIAL TO HIS WORTH
IS REARED BY ONE WHO KNEW HIM
AS THE BEST OF MEN, AND BEST OF PARENTS.

[From Pierre Antoine Samuel Albert]

Return for the Year 1805

THE french Episcopal Protestant Church du St Esprit was consecrated by the most Reverend Doct^r Benjamin Moore Bishop of the State of New-York the 30th Mai 1803.

Peter Anthony Albert the Rector performs Divine Service in french in the morning—

The Rev^d Mr. Barry his assistant English Service in the afternoon.

The congregation is composed of 66 families. Marriages, none: Buryings, 3: Christenings 4.

Collecte in favour of the Bishops found amounted to $12,50/100.

The Collecte in favour of the Missionairies is postponed till Divine Service will be performed after the sickly Season.

P. Ant: Albert *Rect^re*

No superscription.

ANNOTATIONS

L'Eglise du St. Esprit.
For notice see Volume IV, page 280.

Pierre Antoine Samuel Albert.
For sketch see Volume IV, page 276.

Edmund Drienan Barry.
For sketch see page 7.

DANIEL NASH

[From Daniel Nash]

Exeter, Otsego County, Janʸ. 6. 1806.

Revᴰ and Dear Sir,

I WAS happy to see by your Letter by Mr Metcalf that you still feel animated in the glorious Religion which thro' the mercy of our God you have been led to profess. When I behold a Man possessed of shining talents, who might have been eminent at the Bar or in other worldly stations, lay those talents at the foot of the Cross, and devote every energy of his Soul to the advancement of that Religion which is despised by many who are called wise according to the language of this World —when I behold such an one; I feel a glow of animation similar to what St Paul felt when he saw the Brethren at *Appii Forum*, I thank God and take courage. But, my dear Sir, why do we not behold thousands and tens of thousands flock to the Altar of our Lord? is it not owing to some defect in our manner of preaching? why does not the holy Spirit accompany us as it did the first Preachers? I sometimes accuse myself for not being sufficiently explicit on the Doctrines of the Church, but when I have brought them forward with mildness and I think I have demonstrated them, even Professors of other Denominations will hear me no more. Many are the trials I have to endure, but I am carried through them all and have reason to thank God that a blessing has attended my labours however inferior they have been to my Brethren. In diligence I am bold to say that I am behind none, and I am now received with every flattering attention from People of the first Character in the County—for this I ought to thank God and humbly pray that he would make me the Instrument of good to their Souls. They frequently wonder why I should subject myself to so much fatigue. I answer, that God in his Providence has placed me

here and it is my business to look to the spiritual good of my fellow Creatures without regarding my own ease, when my People are able I trust they will place me in easy circumstances. I have no objection to riches, but they are not of the first importance. This is the manner of my speaking.—it is the feeling of my heart and I know that my veracity is never called in question even by mine Enemies. I spoke of my diligence. I send you a short account of what I have done for the last fifteen Days. I have rode 175 miles. Delivered fourteen Discourses, administered the Sacrament twice. Catechised the Children in four different Places—baptised 17—married one Couple—made a number of visits—had much conversation on religious subjects—attended one Day to Society business—read some—wrote nearly four Discourses—had storms of rain and snow to encounter and the most intolerable bad riding I ever experienced. You will be surprised at this account, and I know not how I accomplished it, only by improving every moment when not buried in sleep—for the rest of the year I shall deliver about one Lecture in a Week. But I pray you my friend not to make this known to any one—even our good Bishop would blame me for doing so much. Our Number of Communicants increase—we have now 139. A strict Discipline is observed. I now want your help—use your influence, with the Corporation of Trinity to place the Church in this County on a footing more respectable than any other Denomination. I know you will comply with my request, and may the Lord prosper you. If they ever think of giving I hope they will make the grant this Season, if it cannot be drawn from the Treasury under two years. Let me hear from you by the first opportunity. If any thing is freely granted to me, let me immediately know of it and oblige him who is already under many obligations to you. Your Companion to the Altar is highly approved of, if the

Bishop has any more to give away, it would be pleasing to have some sent with some prayer Books. I am ever begging and I see no reason why I should be bashful in a good cause.

Your friend and Brother

DANIEL NASH

Superscription:
REV^D JOHN H. HOBART New York
Judge Cooper

ANNOTATIONS

Elijah H. Metcalf.
For notice see page 31.

Hobart's Companion for the Altar.
For notice see Volume III, page 460.

William Cooper.
For notice see Volume III, page 269.

[From John Reed]

Catskill Jany 10th 1806

Rev. & Dear Sir,

WITH thanks I acknowledge the reception of the bundle of pamphlets &c by the hand of Capt. Dubois—at the same time take the liberty of troubling you with some observations respecting our church. We stil keep together and the congregation very generally attend reading every sunday but under many inconveniences, and such too as I find it will be out of their power to remedy without aid. They have with the kind assistance they have received got their church handsomely inclosed and seated below, but it being not plaistered and the galleries not finished it is not only uncomfortable at this season but we are also deprived of the attendance of a very considerable number, particularly youth who would attend provided the galleries were finished and they could be provided with seats—and it is no inconsiderable inconvenience particularly to me I find, to speak in an open church. We also find from experience that it is impossible for us to keep up regular singing until the galleries and plaistering are compleated; as many singers are excluded for want of the seats in the galleries, while others are unwilling to exert themselves to so little effect as they have done.

In this respect, that is in singing, the Presbyterian congregation have the supreme felicity of excelling us, and by it according with their warmest desires, they often induce many to attend their service who otherwise would not, which I am fearful, if not timely prevented, may prove injurious to our society. But were the church finished I contemplate a complete preventation to all this. I find a friend of ours has an organ of sufficient size for the church and which I presume will

be placed there immediately on its being finished. That these difficulties should be removed and the consequent advantages realized by this church, I am Dear Sir, extremely anxious; and the more so when I consider the exertions they have already made—not only by their liberal subscriptions to the church, but also in founding a seminary of learning in a manner attached to the church on which they have expended at least 3,000 dollars and that wholly by themselves. After the above representation I beg your advice respecting the propriety and success of a petition from this to Trinity church, soliciting a continuance of their kind aid. If we could obtain a certain sum at the end of one or two years from this, I presume we could have our church completed immediately and regularly enjoy divine worship of which we are now in part deprived.

I am progressing as fast as possible in my studies but am doubtful in effecting as much reading as I wish, so soon as my friend earnestly solicit me to take orders.

With sentiments of the highest respect
and esteem I am dear Sir
your humⁱ Servᵗ
JOHN REED

Superscription:
REV. Mᴿ HOBART Assistant Minister Trinity Church New York

Endorsement in Hobart's writing:

To suppose that you required any apology for the freedom with wh I have addressed you wd be to suppose that you required an apology fm me for the discharge of my duty.*

* It does not follow that this endorsement refers to Mr. Reed. Bishop Hobart sometimes made memoranda on the backs of letters relating to other matters than those connected with the letter itself. ED.

[Clark Brown to Joseph Lathrop]

Putney Jan. 21. 1806.

Rev,d Sir,

BY a friend belonging to Brimfield, I have been informed, that a report is in circulation, that I have forged credentials in your name, & had presented them to the Bishop in N. York for the purpose of procuring episcopal orders. Supposing it probable you have heard the same, I am induced to write you on the subject.

The report I positively declare to be false.

The truth of the business is this. I have had serious thoughts of taking episcopal orders for reasons too numerous to be recited in this communication, provided I could do it in consistency with my theological opinions with respect to the doctrine of the Trinity, & the validity of ordination by dissenting ministers! I was in New York last summer, & made known my thoughts on the subject to the Bishop, & to two other Gentlemen of the clergy of the episcopal church. They treated me politely, & appeared to be pleased with the idea I had suggested. I accordingly shewed them my credentials relative to my dismission from Brimfield, one of which was signed by the rev^{d}. Doct^{r} Lathrop of Boston, certifying that my dismission was regular & agreeable to the usage & custom of the congregational churches, or to the same purport. My communications on the subject, as I have since been informed, were made known to the rev,d M^{r} Harris, an episcopal clergyman, who was not present, & whom I have never seen. He supposed that your name was affixed to my credentials, & probably has suggested the same as a truth.

I have since written to the rev d John M. Hobart* an episco-

* That is the name, if I can read it.

palian Clergyman upon the subject The following is an extract from his letter. "Rev,d, Sir, I received your letter of the 23rd ult. & regret exceedingly the prevalence of the injurious report you mention. Your clerical character, & the candour with which you acted, would lead me to believe you incapable of so gross a crime as the one you mention. The report of your having committed it never could have originated with me; & in justice to you I freely declare, that I know of no facts, that would justly fix the imputation of it upon you. As far as my knowledge of your conduct extends, it has been gentlemanlike & correct."

It is with this gentleman with whom I have had the principal correspondence on the subject. I could have obtained the orders, had I been disposed to dissemble, or to have asserted my belief of the Athanasian hypothesis, of the doctrine of the Trinity. With respect to my ordination I informed them, that I should not consent to declare it invalid. Their theological opinion, the Athanasian hypothesis & the validity of ordination excepted, I think to be far more rational than those preached by congregational Calvinists & Hopkinsians.

Upon the reception of this letter, I wish you to write me, whether you ever heard the report which I mention. If you have mentioned it to any person, please to give information that you were mistaken. If the report should prevail, I am determined to prosecute the propagators. I hope you will not fail to communicate an answer, as soon as possible.

I remain yours, rev d Sir, with high respect,

CLARK BROWN.

REV,D DOCT. J. LATHROP.

No superscription.

Endorsement in Hobart's handwriting:
REV C. BROWN to DR. LATHROP Putney Jany. 21. 1806.

ANNOTATIONS

Brimfield.

This town is on the eastern border of Hampshire County. It is elevated twelve hundred feet above tide-water, and is surrounded by gentle sloping hills. It is watered by the Chicopee River. It was first known in 1673 as Quaboag. The Great and General Court of Massachusetts granted June 20, 1701, to Colonel John Pynchon, Captain Thomas Colton, James Warriner, David Morgan, and Joseph Stebbins of Springfield, authority to lay out a town eight miles square. While plots were granted by the proprietors in December, 1701, to thirteen persons, there was no actual settlement, owing to the disturbance by the French and Indians, until about 1714. Among the early settlers were members of the families of Sherman, Lombard, Hitchcock, Pynchon, Brooks, Morgan, Burt, Collins, Keep, Stebbins, Warriner, Nichols, Graves, and Bliss. The people were gathered into a Church of the Congregational order in 1725. Their first minister was Richard Treat of Glastonbury, and he was followed by James Bridgham and Nehemiah Williams. Clark Brown was installed in 1798, after much protest in the installing council over his views on the Trinity, sin, and future punishment. He was dismissed in 1803.

Joseph Lathrop.

For notice see page 76.

William Harris.

For sketch see Volume IV, page 288.

JOHN CHURCHILL RUDD

[From John Churchill Rudd]

Eliz Town 21st Jan 1806.

My Dear Sir,

AS I know you take an interest in whatever relates to me, I ye more readily inform you of my present health & happiness. All things appear favourable here, & thro' ye blessing of God hope they may long so continue. I hope to heal all ye divisions wh. have often disturbed ye Ch. & be an instrument of usefulness & enlarge ye interests of ye Ch. in this state. You will I presume be glad to hear how I spend my time. Every morning I devote about 2 hours to ye study of languages. If I think necessary I go out at 11 O'clock, & return at one, having dined I take up such book as I am engaged in, & confine myself to it, committing my thoughts occasionally to paper till near, or quite Midnight. I do not allow myself to pass Wednesday without writing a Sermon, & selecting one from my old stock. From after dining on Saturday till going to Ch. on Sunday I read ye lessons with such commentaries as I have, Collect, Epistle & Gospel in Stanhope together with other parts of ye Service & endeavour to commit my sermons to memory. Previous to going to rest Sunday night I choose my subject, select my text & frame my discourse for ye next Sunday. If after this I have any leisure I study ye Scriptures & read Devotional writings. This Division of my time I steadily endeavour to preserve. But ye more I study ye more I feel my weakness & am astonished how I should have ever thought of entering into these solemn engagements wh I hope I feel to actuate me.

If ye Controversy, minutes of ye Convention, & ye Clergyman's Companion are out, or any of them you will oblige me by forwarding several copies of first, & one of each of ye

latter. If you know any way by wh I can procure a commentary on y^e^ Old Testament or any books wh you think I need, I wish you would let me know.

M^r^ M^c^Dowell & I are on friendly terms, but y^e^ want of Episcopal Clergy I feel very much. The conversation between Rev. Mr B. & Mr K. when you was here made considerable noise for some time. I think somewhat to y^e^ injury of y^e^ latter in y^e^ opinion of many worthy & judicious people. Hoping to hear from you soon, I am

with much gratitude & affection

Y^rs^

JOHN C. RUDD

Superscription:

REV JOHN H HOBART No 46 Greenwich Street New York.

ANNOTATIONS

George Stanhope.

George Stanhope was born at Hertishorn, Derbyshire, in 1660. He received his education at Eton and King's College, Cambridge. He obtained the following preferments: rector of Tewing, Herts, 1688; vicar of Lewisham, Kent, 1689; vicar of Deptford, Kent, 1703; and dean of Canterbury, 1704. He died in 1728. He was the author of a number of sermons which gained him great popularity. He also wrote a Commentary on the Epistles and Gospels in four volumes, which came out from 1705 to 1709, and subsequently passed through several editions.

Albany Centinel Controversy.

For notice see Volume IV, page 479.

The Clergyman's Companion.

For notice see Volume I, page cxcii.

John McDowell.

John, the son of Matthew and Elizabeth (Anderson) McDowell, was born at Lamington, Somerset County, New Jersey, September 10, 1780. He graduated from the College of New Jersey in 1781, was licensed by the Presbytery of New Brunswick, April 25, 1804, and on August 21 was called to the First Presbyterian Church, Elizabeth Town, and installed December 26, 1804. He received many important calls, among them to the Collegiate Reformed Dutch Church in the city of New York; the Wall Street Presbyterian Church, New York; the Presbyterian Church, Princeton; also to the professorship of the Theological Seminary, Alleghany, Pennsylvania, and to the Union Theological Seminary of Virginia, all which he declined. He was secretary of the Presbyterian Board of Missions. He finally accepted the charge of the Central Presbyterian Church in Philadelphia, in April, 1833. He died February 13, 1863. Owing to his success at Elizabeth Town, a second Presbyterian Church was formed there in 1820.

Frederic Beasley.

For sketch see Volume III, page 325.

Henry Kollock.

For notice see Volume II, page 65.

[From Charles Seabury]

New London, Jan^{y} 28th '06

Dear Sir

I THINK I have heard it said that nothing can be a stronger proof of the friendship of any two persons than to have their minds fraught with the same sentiments—according to this rule our friendship is of no indifferent quality for I was about beginning this letter, with a most humble apology, when opening your letter, I found it began in the very same stile, & almost in the very words I was about to use. As therefore I forgave you, upon your petition, so I desire you will now forgive me my inattention, for I do not recollect that I ever acknowledged the receipt of your letter & money. The matter slipt my mind untill this evening. You request me to mention if there is any mistake—I know not how this mistake was committed; but when I came to settle the business with Mr. Green there was an appearance of two dollars short, but I have gone over the account again, & find that it exactly agrees with the sum specified in your letter. I shall therefore enclose a receipt for the money. Mrs. S joins in presenting respects to yourself & Mrs. Hobart.

With esteem & respect, I remain

yours &c &c

C Seabury

Received of the Rev^{d} J. H. Hobart, the sum of forty one dollars, in pay for sundry books belonging to the estate of the late Rev^{d} William Green.

Chas Seabury

New London
Jan^{y} 28th 1806

The change which is due to you, I will send by another opportunity.

Superscription:
Revd John H Hobart New York.

ANNOTATIONS

William Green.
For notice on William Green and his library see Volume III, page 423.

Ann Seabury.
For mention of Mrs. Seabury see Volume III, page 108.

[Davenport Phelps to Benjamin Moore]

Onondaga Jany 29 1806

Right Revd & dear Sir

YOUR favour of Sept last past I immediately answered, and would have written you again before this had there been materials to justify it. From a persuasion that the building of even small churches was a measure of real importance to the welfare and increase of the church I have been indefatigable in promoting the design, & lament that my success has been yet no greater. In this town the court house, the principal room of which is now finished, must at present answer—Divine Service was performed there on Christmas and the Holy Communion administered to only 8 or 9 persons—The very bad state of the roads & the inclemency of the weather (a number of the communicants living at a considerable distance) was the cause of their being so few. In Aurelius the building must be deferred for the present. But in Manlius the prospect is good of their putting up and inclosing one of at least 30 by 45 feet—their circumstances however, I fear will not admit of their speedily finishing it without aid.

I visit the several churches as nearly in rotation as possible; but to provide for those of my own house, in a country which tho' new yet is nearly as expensive as any of our old settlements; and to attend to the instruction of my children, who by my absence for several years past have been neglected (& who must still be neglected were I not so to do) have thought it my duty to sit down as an instructor of youth in this neighbourhood for three or four months, at liberty however, to be so much absent as may be requisite to visit these churches. The one however at Aurelius I have not been with since November. Were I not thus engaged in a school the

bad state of the roads, with my infirm health would at any rate have rendered my going so far at least very inconvenient—But I hope soon to be there again.

May I be permitted here to communicate my wishes respecting two of my sons—one in his 16th year, the other about 14. The genius of both I esteem good. They have been instructed tho not perfectly in English Grammar, & have made some progress in arithmetic, and I think are capable of making good scholars. It is a subject of much regret that I am unable to provide means for their future usefulness. I take the liberty of suggesting these considerations, flattering myself, that if there be provision for youth of this description, my sons among with others may have the benefit of it; and that they may be seriously disposed to make a faithful use of the opportunities & talents committed to them is & will be the ardent prayer of

Right Reverend Sir,

Your most dutiful son & servant

DAVENPORT PHELPS

Superscription:

RIGHT REVD BENJA MOORE D.D. New York

ANNOTATIONS

Onondaga.

For notice see Volume III, page 129.

Aurelius.

For notice see Volume III, page 364.

Sons of Davenport Phelps.

The sons of Davenport Phelps were Sylvester Oliver, George Davenport, William Alexander, Dean Wheelock, Joseph Augustus, Henry Rodolphus, and Edward Lewis. See Volume III, page 9.

[From Davenport Phelps]

Onondaga Jany 30th 1806

Revd & dear Sir

ABOUT two weeks ago, by Mr. Burnett's waggoner, I received the small tracts, six companions to the Altar, one life of Presn Johnson & one copy of Festivals and Fasts. I can hardly express my sense of obligation for your kindly thought and care for me in my remote situation. Tho' this is a busy, and, considering its infancy, a populous inland country, yet it is difficult to obtain such publications as are requisite to promote ecclesiastical truths—Enough for the present it seems has been done by the Committee, &c. could people but be persuaded to dismiss their prepossessions & seriously inquire. But to prevent so desirable a disposition, the utmost exertions of dissenting leaders & teachers are industriously used. To New York, under God, we must look for that encouragement & aid which are necessary for the enlargement of our truly Apostolical Church, & which I doubt not we shall from time to time receive.

In this town, Divine Service has been performed sometimes in an unfinished Court house and sometimes in private houses, —in the neighbouring towns in school houses of but an indifferent size. This is an unfavorable circumstance: But the *court room* is now finished; & I flatter myself that a small church will be soon built in Manlius. I think that nearly enough is already subscribed for raising & inclosing one of perhaps 30 by 45 feet. In Aurelius a building is at present more doubtful. Indeed ye pecuniary ability of those of our communion in this quarter will not as yet admit of any thing very considerable either as to a building or support of ministers.

Whether this will go by mail or private conveyance I cannot say. My principal object is to acknowledge your attention & concern for me, & to beg you not to wait for a private conveyance, but to write me *fully* by the mail.

Tho doubtful as to y^e^ state of y^e^ funds, or the precise sum I may draw for on the Treas^r^ I venture in my needy condition to give a draft for 60 or 70 Dolls.

Two, 3, 4 & sometimes five of my family have been sick at a time for a long time. Several are now so, but thro' mercy none appear to be dangerous. The complaint is generally The intermit^g^ fever or Ague & fever.

I shall be anxious to hear from you & am

Rev^d^ & dear Sir

Your affectionate Serv^t^ & bro.

D^r^ PHELPS.

P.S. I have written the B^p^ among other things respecting y^e^ education of my two sons. Glad indeed should I be could they have y^e^ benefit of what is necessary to prepare them for future usefulness.

REV^D^ MR. HOBART.

Superscription:
REV^D^ JOHN H. HOBART New York.

ANNOTATIONS

Moses D. Burnet.
For notice see page 132.

Hobart's Companion for the Altar.
For notice see Volume III, page 460.

Chandler's Life of Samuel Johnson.

For notice see Volume I, page xii, Volume III, pages 417 and 528, and page 39 of this volume for a correction.

Nelson's Festivals and Fasts.

For notice see Volume III, page 339.

Manlius.

For notice see Volume III, page 300.

Aurelius.

For notice see Volume III, page 364.

Sons of Davenport Phelps.

The two sons alluded to by Davenport Phelps were probably George Davenport, who was then fifteen years of age, and William Alexander, who would be fourteen in the following February. See Volume III, page 9.

CHARLES FENTON MERCER

[From Charles Fenton Mercer]

Leasburg Loudoun County Virg[a]. Jan. 31[st] 1806.

I HAVE scarcely more than time enough, at present to request my dear Hobart to forward the inclosed by the earliest opportunity to London, or any [*torn*] Port. As they contain duplicates of bills of exchange it would be most prudent, perhaps, to confide them to different conveyances; in which case, I will thank you, to give the preference to that directed to William P. Perrin Esq.

How long a period has elapsed since I heard from my dear Hobart, except thro the letters of my other friends. All the pleasing recollections of our early and ardent friendship rush upon my memory, to give a painful length to the last suspension of our correspondence.

Farewell, my dear Hobart, remember me to Mrs H. kiss my little goddaughter for me and believe me yet among the tenderest and most faithful of your friends

Chs. F. Mercer.

No superscription.

ANNOTATIONS

William P. Perrin.

For notice see Volume IV, page 339.

God-daughter of Charles Fenton Mercer.

For notice see Volume III, page 102.

[From Seth Hart]

Hemps^{d} 18th Feb^{y} 1806—

D^{r} Sir,

I Started with M^{r} Moore & 6 others in the Stage from Brooklyn on Sat. at 3 o'cl^{k}—travelling excessively bad—& after dragging heavily 4 miles we left the old road in hopes of a better, & pass'd to the South of the hills a little east of Flat-Bush—thence pursuing a *South road* as it is called—we arrived near Springfield, which lies three or four miles South east of Jamaica, at dark, & got lost in a lot—but by the guidance of one of the inhabitants we got to a tavern just as it began to rain. On entering the house we found the bar-room, the only one in which was any fire, fill'd with about 40 men collected on some public business, exhibiting all the grades & shades of intemperance, from good-natured folly to perfect drunkenness—singing, bawling, dancing, swearing, fighting &c. This you may be sure was not pleasant to Mr. Moore's delicate nerves, however it might regale my clerical sensibilities. But we soon had a separate room lighted up & of necessity spent the night there, with little sleep or comfort—next morning we proceeded homeward & arrived at Hemp^{d} at 10 o'cl^{k} After 1/2 an hour spent in breakfasting & making other preparations I mounted my horse & waded thro' mud to my north Ch^{h}.—perform'd service—returned—& am yet alive.—Last evening a friend of mine, a College Class mate, Col. H. P. Derring of Sagharbour, & his brother, Gen^{l} Derring of Shelter Island stopt at M^{r} Bedell's on their way from N. Y. homewards & breakfasted with me this morning. In the course of conversation Col. D., speaking of religious societies, observed that he knew not what they should do at Sagharbour—the people generally were not rich & not very well agreed—they had a presbyte-

rian minister among them for a number of years—*called by the year*—as he expressed it—but he was about to leave them their meeting house was shamefully out of repair & they could not agree what should be done with it—a gentleman, whose name I cannot remember, but who is a Englishman, had advised them to petition Trinity Ch^h^ in N. Y. for assistance, as it was known they were very rich, & liberal in giving assistance to many country Churches. I observed that Trinity Ch^h^ was indeed possessed of a large property, & had often given aid to needy churches, but I doubted whether they would consider themselves in duty bound, on principles of Xtian charity, to assist in promoting the welfare of a church of a different denomination from their own. "O, (said he,) we had no idea of that—our plan was to become an Episcopal Ch^h^ & then to ask assistance." As I have a worthy Class-mate & friend, a M^r^ Woolworth, who is the Presbyterian Preacher in the next town & who lately visited me in a friendly way, I felt a little delicacy how far to encourage such a plan. I observed however that if they would do that, I did not doubt they would experience the friendly attentions of the Bishop & Clergy to their situation & wishes, & undoubtedly obtain aid, by & by, from Trinity Ch^h^ Something gave our conversation a sudden turn & no more was said upon the subject. As the weather was stormy I expected they would spend the day with me, & I intended to renew it after a while, but it soon becoming more pleasant abroad they determined to go on & I had no opportunity. I found that the wife of one, & indeed of both the gentlemen were of Church families—one or both of them from New London. M^r^ Rudd can probably give you information respecting them if you see him, as he lived two years in the family of the General. As your name was mention'd in our conversation & your Pamphlet on the liturgy of our Ch^h^. was lying beside me, I told him it

was a copy you had presented me, & I would give it to him for the benefit of himself & family, & if he should think it not likely to do mischief in the neighbourhood, he might lend it to his friends. Thus your publication is gone forth as a Missionary to enlighten the *gentiles*, and much good may it do, & much good, indeed, it will do, if the seed sown fall not by the way side and be trodden not under foot thro' carelessness, or be not choaked among the briars & thorns of ignorant prejudice & spiteful opposition to truth — or perish not for want of root, among the rocks of infidelity & wickedness. If I have here somewhat mangled the parable referred to, I trust my combination of ideas will not seem wholly impertinent to my subject. I contemplate writing to my friend D., that if there be indeed a disposition among the people to do any thing in the way he suggested they may know how to proceed.

I wish for another copy of your pamphlet, as I had not read the whole of it. Give one to my son to forward, & whatever price it may bear I will pay you.

Your friend & Br. SETH HART

Superscription:
REVD JOHN H. HOBART Nº 46 Greenwich St. New York

ANNOTATIONS

John Moore.
For sketch see Volume III, page 55.

Grace Church, Jamaica.
For notice see Volume II, page 271.

St. George's Church, Hempstead.
For notice see Volume II, pages 171 and 256.

Henry Parker Dering.

Henry Parker was the younger son of Thomas and Mary (Sylvester) Dering. By his marriage his father became proprietor of half of Shelter Island. He was a man of great importance in the community, serving in the Provincial Congress and holding many other offices. Henry graduated from Yale in 1784. He became a merchant at Sag Harbour, and in 1790 was appointed collector of customs and postmaster in that village. He died in April, 1822, in the fifty-ninth year of his age. He married Anna, a daughter of Dr. Thomas Fosdick of New London, Connecticut, who survived him thirty years, dying February 21, 1852. They had four sons and five daughters.

Sylvester Dering.

Sylvester was the second son of Thomas and Mary (Sylvester) Dering, and was born in Newport, Rhode Island, November 27, 1758. He took an active part in the Revolution, and obtained the rank of brigadier-general in the state militia. He was also active in the War of 1812. He was an elder in the Presbyterian Church, Shelter Island, supervisor of the town, and for many years town clerk. He succeeded his father as lord of the manor. He died October 8, 1820, in the sixty-third year of his age. During 1799 and 1800 Mr. Rudd taught school at Shelter Island, and lived with Mr. Dering, who conceived for him a warm affection. The tablet to his memory bears this inscription:

SACRED TO THE MEMORY OF
GEN'L SYLVESTER DERING
WHO DEPARTED THIS LIFE
OCT. 8, 1820, AGED 61 YEARS,
HE UNITED A SOUND AND ACTIVE MIND
WITH AN ARDENT AND EXEMPLARY PIETY.
HE LIVED NOT FOR HIMSELF,
BUT FOR THE COMMUNITY AROUND HIM;
HE WAS A WISE COUNSELLOR,
AND FAITHFUL FRIEND.
THE PREVAILING DISPOSITION OF HIS HEART
WAS SYMPATHY FOR THE DISTRESSED,
AND CORRESPONDING EFFORTS FOR THEIR RELIEF,
FOR A LONG COURSE OF YEARS,

HE HELD VARIOUS OFFICES OF TRUST,
IN CHURCH AND STATE
AND DIED
LAMENTED, HONORED AND BELOVED.

Silvester Bedell.

Silvester Bedell was a sergeant in the Revolution under Captain Hedley, and afterward kept a tavern at Hempstead.

Christ Church, Sag Harbour.

The earliest known services of the Church were held in the Arsenal Building in 1845, by Henry Floy Roberts, then a candidate for holy orders. The session room of the Presbyterian Church, which had been offered, was used soon after. Mr. Roberts was made deacon by Bishop Brownell, August 8, 1845, and took charge of the work. Upon his ordination to the priesthood a parish was organized, August 25, 1846. Mr. Roberts was elected rector; Marcus A. Starr and William Fordrew were elected wardens; and Thomas Hallworth, Cleveland S. Stillwell, William Buck, John Schillinger, William B. Cheston, Frederick Crocker, Erastus Osgood, Darius A. Nash, and Thomas Hill were elected vestrymen. The Presbyterian Church was purchased and altered. In 1847 Richard Whittingham became rector. The church was consecrated by Bishop Ives of North Carolina on December 16, 1848. Mr. Whittingham's successors have been George C. Foot, Isaac Pardee, William B. Musgrove, Gurdon Huntington, David F. McDonald, Edward Hubbell, William Mowbray, John Jay Harrison, William Bogert Walker, Joseph B. Jennings, J. W. Smith, and Gordon Tallman Lewis. The present church building was erected in 1884. It was enlarged and freed from debt in 1892, by gifts from Mrs. James H. Aldrich, and consecrated May 29, 1892, by Bishop Littlejohn. The rector in April, 1912, was Francis Vinton Baer; and a parish house was then being built, also the gift of Mrs. James H. Aldrich. As recorded in the American Church Almanac for 1912, there are one hundred and thirty-two communicants.

Aaron Jordan Bogue.

The suggestion of General Dering that the people of Sag Harbour under certain conditions would conform to the Church was never acted

upon. A Presbyterian Church had been formed February 24, 1766, with Joseph Conkling, James Howell, Captain Nathan Fordham, John Mitchell, and Constant Havens as trustees. The church was built soon after. There was no settled minister until after the Revolution, when John Taylor was in charge. He was followed by Dr. James Richards and Daniel Hall. In 1806 Aaron Jordan Bogue was the pastor. He was followed by Nathaniel S. Prime, who remained for three years. The first church building was taken down in 1817; a second was built and used until 1843; a third and larger one was built in 1844.

St. Mary's Chapel, Shelter Island.

This island is in Suffolk County, and lies between the two peninsulas which form the eastern extremity of Long Island. It contains eight thousand acres. Its contour is very irregular and indented with inlets, the chief of which are Coecles, West Neck, and Dering's harbours. The Indian name was Man-han-suck-a-haquash-u-wo-mock, meaning an island sheltered by islands. It was the home of the Manhassett Indians. Poggatacut is the first known sachem. He was a brother of Wyandanck, sachem of the Montauk Indians. In 1637 Long Island was in possession of William, Earl of Sterling, who gave to his agent, James Farrett, power of attorney to sell lands on that island. Shelter Island was sold July 20, 1641, to Stephen Goodyear of New Haven, who had been deputy governor of that colony. He in turn transferred it, June 9, 1651, to Thomas Middleton, Thomas Rouse, Constant Sylvester, and Nathaniel Sylvester, for "sixteen hundred pounds of good merchantable muscovado sugar." It was settled by Nathaniel Sylvester in 1652, and secured by patent from Governor Nicolls on June 1, 1666. After 1695, by successive transfers, William Nicoll became owner of one-half of the island with the exception of a tract of one thousand acres in the centre of the island, which was bought by George Havens. Upon this tract several families were settled previous to 1735. Among them were those of Cartwright, Congdon, Chase, Tuttle, and Bowditch. A Presbyterian church was built in 1742 upon half an acre of ground given by Jonathan Havens. No minister was settled, although William Adams, a son of the Rev. Eliphalet Adams of New London, who was tutor and chaplain in the family of Brinley Sylvester and afterward in that of Thomas Dering, preached to the people for nearly thirty years. Theological and ecclesiastical reasons did not allow his

ordination. The "Town Church" was built in 1817, and was served by a succession of Presbyterian ministers. The Editor is indebted to the Rev. Dr. Bert Foster, who, in April, 1912, was the rector of St. Mary's Church, Shelter Island, for the following particulars:

"When in 1807–12 the religious corporation which had been local and independent from its establishment in 1732 made and completed arrangements to become incorporated into the Presbyterian Body, several families who had given their financial and moral support to the 'Town Church' withdrew, not desiring to be connected with the Presbyterian body as members.

"One of these families was the Nicoll family, which had always maintained its membership in the Episcopal Church and had annually visited New York or New London for the Easter and Whitsunday communion.

"In 1871 Dr. Samuel Nicoll invited the Rev. Edward Hubbell, Rector of Christ's Church, Sag Harbor, to visit Shelter Island, and on Sunday, the 14th May, in that year, Mr. Hubbell held the first service of our Church in the Old Town Hall, and came regularly every Sunday from that date until the January following, when the mission was turned over to the Rev. John Buckmaster, Rector of Holy Trinity, Greenport. The first Communion Service was held on the 10th Sunday after Trinity, 1871, and the first Confirmation held on Thursday, May 16, 1872.

"S.B. Nicoll, Esq., M.D., purchased and donated an acre of land in the centre of the Island as a site for a Church building, and Matthias Nicoll, Esq., his brother, gave the first donation, $1000.00, towards the building. The Chancel Window was also his gift, and the large west windows were donated by the same family. The Church was commenced in July, 1873, and the Parish of St. Mary's was incorporated with two Churchwardens and seven Vestrymen. A Rectory was purchased and placed on the grounds, and in 1893 Dr. Nicoll purchased another acre of land adjoining the Church ground for a Cemetery.

"In 1892 the Church was struck by lightning and totally destroyed, but through the interest and energy and generosity of the original donors a new building, larger and more favorably situated on the same grounds, was erected and opened within eleven months of the destruction of the older building. Application was made at different times for admission to the Diocesan Convention, but the Right Revd Bishop Littlejohn refusing to recognize the parish as legally organized declined

to permit its admission. The present diocesan maintained the same position, and it was not until the year 1910 that the Parish was received.

"The present incumbent, who was Priest in Charge from 1903, is the first legal Rector of the parish, having been elected and accepted by the Bishop of the Diocese in 1906. In 1902 a house and half acre of land was purchased adjoining the rectory for a Parish house, and in 1907 the rectory was rebuilt and enlarged. For many years services were held during the summer months at Shelter Island heights, but no chapel has been built as yet for these services."

The American Church Almanac for 1912 returned forty communicants.

Aaron Woolworth.

Aaron Woolworth, the eldest son of Richard and Lois (Colton) Woolworth, was born at Long Meadow, Massachusetts, October 25, 1763. He graduated from Yale in 1784, and while teaching at Enfield, Connecticut, he commenced his studies in theology, which he completed under Dr. Levi Hart of Preston, Connecticut. He was licensed by the Eastern Congregational Association of New London County, in 1785. He preached for some time at Easthampton, Massachusetts. In 1787 he went to Bridgehampton, Long Island, which had been twelve years without a pastor, and was installed August 30 of that year. In 1794 the Church became Presbyterian. He died March 25, 1821. He married Mary, daughter of the Rev. Dr. Samuel Buell.

John Churchill Rudd.

For sketch see Volume III, page 428.

The Companion to the Book of Common Prayer.

The work alluded to by Seth Hart as a pamphlet on the Liturgy of the Church was the "Companion to the Book of Common Prayer," published under the direction of Dr. Hobart in 1805. Of it Dr. McVickar says, on page 211 of "The Professional Years of Bishop Hobart:"

"It may be regarded as the sequel to the Catechism—its aim being not only to instruct the young, but to awaken all to a perception of the propriety, the beauty, and the spiritual meaning of the Liturgy of the Church. It has long been stereotyped and widely circulated, and doubtless has been a source of much good."

[From John Churchill Rudd]

Eliz Town 21st Feb. 1806

My Dear Sir,

NOTHING has yet been done respecting my Dismission from ye Diocese of New York & ye time approaches when I could wish to be in Priest's Orders, but I do not see that this can be done before Easter if I must first be dismissed from your State. I shall not be so prepared as I could wish if I must be examined here nor shall I think of it till some time in ye summer. You will consider that during my Mission I studied *none*. At ye expiration of my year as Deacon I shall not have studied more than 4 months during all which time I have had to prepare two sermons a week. I can collect nothing from ye cannons of ye Ch that appears to render it improper for me to receive orders before I am dismissed. I am unknown as a clergyman here, but am under ye Jurisdiction of Bishop Moore. You will understand me & I hope give me your opinion as soon as convenient. The life of Doct Johnson is too high to sell well. I think it should have been printed in a cheaper manner. I hope you will remember to send several copies of ye controversy. If this should be printed before ye Presbyterian Magn I think it will check its progress

Yrs Affectly

John C. Rudd

No superscription.

ANNOTATIONS

Chandler's Life of Johnson.

For notice see Volume I, page xii, and Volume III, pages 417 and 528; and for correction see page 39 of this volume.

Albany Centinel Controversy.

For notice see Volume IV, page 479.

The Christian's Magazine.

The allusion is to the proposed magazine to be published under the editorship of the Presbyterian minister, Dr. John Mason of New York. The first number appeared later in the year under the title "The Christian Magazine." For notice see page 230.

[From Elias Bayley Dayton]

Elizth Town 12th March 1806

Dear Sir,

I HAVE received your letter & shall reserve nine Hams for you.

I am much pleased with the conclusion respecting your Summer's residence but something mortified that you should happen to fix upon a place that cannot be obtained for you. Mr Hunt had let his house in Town & is to remove his own family to the one which you had fixed upon.

We must however find some other with which Goodin will be satisfied. Mr. Ricketts's shall certainly be at her service.

The house which Captn Jacob De Hart occupied the last year I believe may be had & perhaps that of Colo Ogden's which Mrs Height now lives in. How would she like the house next my brothers in which old Mr Isaac Woodruff lived, or rather that part of it which was occupied by Mr Woodruff, as his son Lewis possesses the West Wing & the two west rooms.

We shall go on to make further enquiries & advise you.

Yours sincerely

E. B. Dayton

Revd Mr Hobart

No superscription.

ANNOTATIONS

Robert Hunt.

Robert Hunt lived in Elizabeth Town in 1780, and married Eunice, a daughter of President Jonathan Edwards.

James Ricketts.

For sketch see Volume III, page 342.

Jacob De Hart.

Jacob De Hart was the son of Hon. John De Hart, who was a member of the Continental Congress, and one of the incorporators of St. John's Church, Elizabeth, and for many years a warden. He was also mayor of Elizabeth Town. John died in 1795. His children were Matthias D., Jacob, Sarah, Abigail, John, Jane, Louisa E. F., and Stephen Richard. Jacob lived in the old house still standing in 1912 at the corner of Rahway Avenue and Cherry Street. He died of the cholera in 1832, leaving four children.

Aaron Ogden.

See sketch which precedes his letter of November 4, 1806.

Mrs. Height.

No particulars have been ascertained concerning this lady.

Brother of Elias Bayley Dayton.

The brother to whom Elias Bayley Dayton alludes may be either Jonathan Dayton, or William Dayton, both of whom had houses in Elizabeth Town.

Isaac Woodruff.

Isaac Woodruff was a trustee of the Presbyterian Church, Elizabeth Town, from 1753 to his death in 1803, and for some years president of the board. He was a member of the Committee of Safety and Correspondence during the Revolution. He was also deputy mayor of the borough from 1789 to 1795, and the owner of several sloops. The inscription on his tombstone in the Presbyterian church-yard at Elizabeth Town reads:

J. W.
SACRED TO THE MEMORY
OF
ISAAC WOODRUFF ESQ
WHO DECEAS'D
OCT^{R} THE 17TH 1803
IN THE 82^{D} YEAR
OF HIS AGE.

A MAN CELEBRATED FOR MILDNESS OF MANNER, FOR INTEGRITY IN HIS DEALINGS, FOR FAITHFULNESS IN PUBLIC OFFICE & FOR AFFECTIONATE CARE FOR HIS OWN OFFSPRINGS & FOR THE CHURCH OF GOD.

Lewis Woodruff.

Lewis Woodruff was the son of Isaac Woodruff. He was a captain of the regiment of Colonel Elias Dayton, and one of those who volunteered to capture the ship Blue Mountain Valley, January 26, 1776, in the expedition under Colonel Dayton. He was a member of the Presbyterian Church, and also of the first Library Association in 1792.

Rentable Houses in Old Elizabeth for Summer of 1806.

The Editor is indebted to Warren R. Dix for the following interesting information under date of April 13, 1912, respecting the possible houses which Mr. Hobart could have rented in the summer of 1806:

"In 1797 Colonel Ogden acquired the old Belcher mansion still standing at the corner of East Jersey and Catherine Streets, and now my home. The plot, now reduced to about 103 by 140 feet, then contained about five acres. He owned it until some time in the twenties, when he lost it through foreclosure. It was there that he entertained Lafayette in 1824. He married Elizabeth, daughter of Judge John Chetwood, and has descendants still living in Elizabeth. He, however, owned another building at the foot of Spring Street (near the river), where Fourth Avenue and South Street intersect it, at or near the gas works, which is marked on Meyer's Revolutionary map as 'the red store formerly Gov. Odgen's residence,' and it might have been this house where Mrs. Height lived, as he doubtless then occupied my house himself. Who Mrs. Height was, I do not know.

"Jonathan Judd acquired Boxwood Hall, the Boudinot mansion, now the Home for Aged Women, as early as 1800, for he then mortgaged it. It is on the north side of old Jersey Street (now East Jersey), a little east of Madison Avenue, formerly Meadow Street, formerly the second road to Woodruff's Farms. The mortgage states that the land begins at the 'S. E. corner of a lot of land in possession of Isaac Woodruff Esq.' In an article in the 'Journal' about 1889 John Chetwood Wetmore, great-grandson of Judge John Chetwood, says: 'On the N. E. corner in Dr. Westcott's lot was the home of Isaac Woodruff.'

The house still stands, and was recently put in good condition and slightly remodelled by its present owner, Dr. Hague, a dentist. It is now the third house from the corner. It is an old house, but does not appear on Meyer's map, which shows a store right at the corner, but marks this property, 'I, Woodruff.' It, however, has never had a west wing within my recollection, nor any indication of it so far as I know, as the entrance hall is on the west side.

"There was another house, however, which seems to fit the description better, except that I find no reference to a Dayton living next door, but perhaps one did. This is a house on the south side of Elizabeth Avenue, formerly Water Street, formerly the King's Highway, nearly opposite Prospect Street. In Meyer's 'Journal' article of 1889 he says: 'The adjoining house in which Mr. Burnett lately lived, or one on the same spot, was owned by Isaac Woodruff as early as 1773, who devised it in 1802 by his will to his sons Lewis and William Woodruff.'"

[From John Churchill Rudd]

Elizth Town March 25. 1806.

My Dear Sir,

I WAS not a little surprised to hear last evening that you had written to Mr Dayton to engage you a house for a summer retreat. It was my intention to have mentioned this subject in some of our late interviews but other concerns on my mind prevented. I supposed too that Mrs R. would converse with Mrs H. on the subject. From conversation we had some time since I have been led to consider that if you removed your family to this place you would occupy a part of ye parsonage House. Mrs H. is well acquainted with ye situation of ye house. If she supposes she could accommodate herself, such parts as will answer her purposes shall be entirely at her service. You will have ye goodness not to suppose this an involuntary offer, for remember I have considered it as made ever since I concluded on settling here. I presume ye House will accommodate us all & that we can live under ye same roof without quarrelling. Let me hear from you as soon as convenient.

Yours with gratitude & affection

John C. Rudd

No superscription.

ANNOTATIONS

Elias Bayley Dayton.
For sketch see Volume III, page 303.

Phebe Eliza Rudd.
For notice see Volume IV, page 451.

JOHN CHURCHILL RUDD

[From John Churchill Rudd]

Eliz Town Apl 3rd 1806

Dear Sir,

SHALL I be able to make any arangement for ye administration of ye holy Communion the Sunday after Easter next? I should know it on Sunday next. Will you have ye goodness to inform me this week. I am to day very much indisposed as I was, & have been ever since I saw you. This I hope will apologize to Doct Beach on whom I was unable to call.

Yours affectly

John C. Rudd.

No superscription.

ANNOTATION

Abraham Beach.

See sketch which precedes his letter of May 16, 1827.

[From John Churchill Rudd]

Old Parsonage House April 22d 1806

My Dear Sir,

YOU will doubtless be surprised to find that I am here at the above date, & therefore before I answer yours of Satdy will tell you, that on ye day of our removal I was taken suddenly ill at Mr Dayton's and for several days & even now quite unwell with frequent disposition to fainting. In addition to this, ye old complaint in my left wrist has returned with so much severity as to render that hand and arm wholly useless & very painful. This renders me unable to dress & undress myself, nor can I use my knife and fork to any advantage. These I consid-

ered would justify me in not setting out for Burlington in this dull & rainy weather. Indeed I supposed I should do myself a great injustice in attempting y^e^ journey. I thought it advisable to forward my testimonials & a sermon to Doct Wharton with your letter.

Relative to taking boys into my family I have never contemplated (except when I talked of M^r^ Jones' Plan) so high a charge as you stated to Mrs Thompson. I supposed that I could do myself ample justice in y^e^ same charge that M^r^ Croes makes. Viz: 120$ pr ann. the boy finding his own bed and bedding. I had made this arangement, & intended to have stated it to you, when I saw you last. I was induced to make this arangement as I did not wish to embarrass myself by advancing money for beds etc.

What you mention respecting Mr King gives me another proof of y^e^ unmeritted solicitude you feel for me. While I was on Long Island, he called for his due, when I returned I saw him & stated to him y^e^ situation of my affairs & that as soon as possible I would pay him. He declared himself satisfied, that he was not in any immediate want and only wished me to remember & discharge it as soon as convenient or something to that effect. As it was always understood that I was to allow interest I felt less anxious. I am fully sensible that my poverty has produced many severe strictures upon my character, but a consciousness of my upright intentions together with an earnest endeavour to discharge my debts has in some measure kept me up. Few persons of my years have experienced such a series of embarrassments arising from various causes as myself. My life has been one continued struggle & disappointment has almost ever attended me. Exposed early in life to y^e^ world I have learnt from sad experience its treachery, & I have, I hope in some measure become acquainted with

man. But for ye protecting hand of Heaven my spirits long ago would have fallen to ye dust. When I consider the temporal difficulties I have endured & still feel, the total insufficiency of my attainments to fill properly my sacred office, the arduous duties wh devolve upon me,—That I have been disappointment in what I supposed ye only outward advantage I possessed; *a natural capacity for speaking*, & wh. I considered of real & vast importance to render myself useful. I say when I reflect on these, & that is often, I feel sorrowful, discouraged & unhappy. But it must be useless to dwell on these to any one. The perplexities I feel can be felt by very few, they lie in my own bosom, & there they must be, even when I assume ye appearance of satisfaction & contentment.

The happiest event I have perhaps ever experienced is my connexion here, the apparently warm attachment of my people to me evinced I think, every day more & more & ye hope of doing much good to them & to ye Ch. are ye principal consolations I derive from life. I am persuaded few Clergymen have ever received from their people so many favours in ye same time as I have. Since we have moved a great number of favours have been conferred. In all since my residence here to ye value of about 150$. Yrs in pain

J. C. Rudd

P.S. Can, ye Standg Comtte or do you think they will grant my recommendation without my presence? I have not much expectation that they will.

Superscription:
Rev Mr Hobart No 46 Greenwich Street, New York.

ANNOTATIONS

Elias Bayley Dayton.

For sketch see Volume III, page 303.

Charles Henry Wharton.

Charles Henry Wharton was born of a well-known Roman Catholic family at Notley Hall, St. Mary's County, Maryland. He was the son of Jesse and Ann (Bradford) Wharton. He was privately educated, and in 1760 was sent to the Jesuit College at St. Omer, France. When within two years the Jesuits were expelled from France and had to take refuge at Bruges, in Flanders, young Wharton went with them, and there completed his education under Mr. Walsh. He was made deacon in June, 1772, and ordained priest in September of the same year. In 1782 he was officiating as chaplain to the Roman Catholics at Worcester, England. A poem which he wrote to Washington was published for the benefit of the American prisoners then in England. He returned to his native land in 1783, and in May, 1784, he published a letter to the Roman Catholics at Worcester, England, which involved him in a controversy with the Roman Catholic Archbishop Carroll. His religious convictions having undergone a change, he conformed to the American Church. He was a member of the General Conventions of 1784 and 1785, rector of the Immanuel Church, Newcastle, Delaware, and had also an oversight of the Swedish Church at Wilmington. From 1792 to 1798 he lived on his estate, Prospect Hill, near Wilmington, Delaware, and in 1798 he was elected rector of St. Mary's Church, Burlington, New Jersey. He declined the principalship of the Protestant Episcopal Academy of Philadelphia. In 1801 he was elected President of Columbia College, New York, and presided at the Commencement, but resigned at the expiration of the year. He retained his rectorship of St. Mary's Church, Burlington, until his death on July 23, 1833, in the eighty-sixth year of his age and the sixty-first of his ministry.

John Churchill Rudd and his School.

Warren R. Dix, in his historical "Address at the Bi-Centenary of St. John's Church, Elizabeth, New Jersey," says on page 19:

"An old circular reads as follows: 'The Rev. J. C. Rudd, having re-

duced his establishment, will receive into his family a number of young Gentlemen, not exceeding twelve, for instruction in the various branches of Classical and English Education. In addition to his own attentions, which he promises shall be unremitted, he has secured the services of an instructor, whose time will be devoted to the above number. The pleasantness of situation, and the healthfulness of Elizabeth-Town; its vicinity to the city of New York, and the respectability of its society, render it deserving the attention of those who wish to place their sons and wards from home, in a situation favorable to the attainment of a good education, and the preservation of their morals. His terms are $300 per annum, for board, washing, mending and tuition, including all the contingent expenses of quills, ink, use of maps and globes, &c. &c. Each Lad must find his own bed and bedding. The School will open on the 15th of November. Elizabeth-Town, New-Jersey, October 21st, 1817.'''

Mr. Jones.

No particulars have been found respecting this Mr. Jones.

Catherine Thompson.

Mrs. Thompson was a widow living at No. 69 Cedar Street in the city of New York.

John Croes.

See sketch which precedes his letter of June 13, 1808.

Rufus King.

For sketch see Volume IV, page 522.

[From Daniel Nash]

Exeter, Otsego County April 23 1806

Rev. and Dear Sir,

I AM happy in having an opportunity once more to send you a line. It is now some months since I heard from New York. Your last Letter was dated Novr 9. I conclude that nothing of importance has been transacted, otherwise I should have had some information. The Gentleman by whom I send, is a respectable Catholic—a consistent Attendant at the Church in the Butternuts—he will convey the Journals of the Convention and whatever Tracts you have to send me. The last year's controversy, between the Rev. Mr. Beasley & Mr. How on the right side, and Mr. Linn on the wrong, I wish might be sent—as I never saw all the Peices. If I had been confident in receiving assistance for the Church in this County, I should have paid a visit to New York this Spring—But it was so uncertain that I concluded it was best for me to abide patiently at home. My People appear, as yet, to be much attached to me. I am fond of them, and I felt well assured that a disappointment would so operate on my Spirits, if I ever returned, (which I thought would not be the case, if there was any vacancy for me) that I should be worth but little. My Dear friend, hear me complain once more and I will close my lips—no melancholy idea shall be suggested hereafter on the same Subject—had the Church in the City judged us worthy of regard six or eight years ago how great would have been our prosperity. I then assured them, there would be no prospect of having any powerful Enemy to the Church in this quarter could that have been done. I have stoped to give vent to my feelings—whether my tears flow from sorrows of heart—from vexation—or from any other cause I know not. I was not listened to. I did not wish

that a great Sum of Money should have been given—and I wished only for the use of it for the Church—had they laid it out in land, the Deed could have been in their own hands, and could have been disposed of by them at an advanced price—this would have enabled the People to have supported me in a respectable manner. But they left me to struggle with every difficulty. I was not thought of untill Doctor Moore was chosen Rector of Trinity—My Churches scarcely noticed since—time given for the Enemies of the Church to get themselves established—Houses built, and at least half the Money which has been advanced towards them, would have cheerfully come into the Church—you will ask why I did not prevent it—I waited for assistance from the City—their Plans also were laid in secret and nearly or quite accomplished before I was apprized of them or known by any of the warm and zealous friends of the Church. The Church has now some Enemies of magnitude—we struggle against oposition—may the Lord enable us to rise victorious. I have once more troubled you on this disagreeable Subject—it may be of use to you, if you ever arrive to that station which I fondly hope will be your Lot—I am well acquainted with the Country—take my advice—if you ever preside over the Church, as its Pastor—make a noble and vigorous stand in Places of importance—be the first with your pious Missionaries in a New Country—let them be residents among the People—so far at least as to visit them twice a quarter—let them have power to appoint Readers in each Place where they can get two or three together—let the inclination of the People be consulted with respect to their Readers—Let them have the best of Authors to read—and let an exact account be transmitted of the behaviour of the People in each Place—at least once in three years—you will then know how to address them—Perhaps you may smile at this advice as entirely un-

seasonable. I am looking forward, my Dear Sir, to a future Day and judging where your station will be. God grant it may be according to my wishes. I still continue to ride and preach as much as ever but am sensible that I can endure not many months longer—my God! what will then become of my poor People—they are in thy hands eternal *Jehovah* and do thou in mercy guard them from falling.

I did not design to have troubled you with so long a Letter —you will pardon me when you recollect the old saying that hope deferred makes the heart sick.

Were I to address the Gentlemen of Trinity Corporation, I should ask them why expend all the Money in decorating your Churches in the City, which a feeble Enemy could easily reduce to ashes and neglect the Church in the Country—which in a few years, should trouble o'ertake you, would gratefully remember the kindness you had expressed? Let me know whether any thing is coming to me.

With much esteem
I am your affectionate friend
and Brother

Rev. Mr. Hobart — Daniel Nash.

Superscription:
Rev. John H. Hobart New York.
Mr. Franchot.

ANNOTATIONS

Lewis or Paschal Franchot.

Mr. Franchot is either

Lewis Franchot, who was a pioneer in Otsego County and supervisor of the town of Butternuts from 1796 to 1799; or,

Paschal Franchot, who was supervisor of the town of Butternuts in 1801, from 1812 to 1817, and again in 1838.

Butternuts.
For notice see Volume II, page 501.

Albany Centinel Controversy.
For notice see Volume IV, page 479.

Frederic Beasley.
For sketch see Volume III, page 325.

Thomas Yardley How.
See sketch which precedes his letter of November 28, 1807.

William Linn.
For notice see Volume IV, page 518.

Benjamin Moore.
For sketch see Volume II, page 230.

[From John Churchill Rudd]

Eliz Town April 25 : 1806.

My Dear Sir,

YOURS by y^e^ hand of M^r^ B. I have before me, but a violent headache, arising from too laborious attention to our Visitants prevents me from saying all that my feeling would dictate. I am very happy to find my statement respecting M^r^ King removes any unpleasant impressions you may have received. It is not in my power to discharge it now perhaps not till my next quarter's due, but I do not wish you to put yourself to that inconvenience, which I am sensible you would willingly do. I am constantly anxious to discharge all my debts, but, cannot do it, faster than I have y^e^ means. Reproach not yourself for having dealt frankly with me on y^e^ subject of my imperfections. To your frequent remarks, I think I owe *much* of y^e^ *little* I have gained, my great unhappiness is, that I have profited no more. I shall be ready to receive M^rs^ Thompson's son at any hour. I presume she will not expect me to supply him with books. Every thing except Bed, bedding & *these*, I shall expect to find & labour to give him y^e^ education she wishes. I have suffered *much* with my *arm* since my last, but on y^e^ whole am *better*. Our Visitants on Tuesday 20, Wednesday 170 & yesterday between 60 & 70. Jealously, as I told you would be y^e^ case on y^e^ part of Mr M^c^D has made its appearance. I only wish to keep my imprudent young people silent & we shall do well. As soon as it is known how much we have [*torn*] Jealousy I am confident will arise higher [*torn*] consequence of Mr M^c^D's absence I have been called [*torn*] presbyterian funerals, where I adapted my conduct to their wishes,

I suppose in y^e^ we have always [*torn*] We shall see you on your way to Philad^a^

Yours gratefully

JOHN C. RUDD

No superscription.

ANNOTATIONS

Frederic Beasley.
For sketch see Volume III, page 325.

Rufus King.
For sketch see Volume IV, page 522.

Catherine Thompson.
For notice see page 121.

John McDowell.
For notice see page 93.

[From Davenport Phelps]

Onondaga, April 26, 1806.

Rev^d & dear Sir

SINCE the receipt of your favour dated in Oct^r last I have frequently called at the post office hoping to hear more fully from you respecting the subject of my letter by M^r Burnett, but I have not been so fortunate as to find an answer. But by the bearer, M^r Kibbee of this town, who, I expect will wait on you with this, I please myself with the prospect of hearing from and being thus made acquainted with the state of my account &c on the Treasurer's book—It may be needless for me to represent the straitened condition of a Missionary here with a salary of 250 or 300 Doll^s Such an allowance with about the same sum from the Churches would be, however, (with good oeconomy) a comfortable support. But while exertions are using to unite & stimulate them to build, it might be imprudent to expect such, or any material support from them, especially in an infant settlement like this.

I visit these churches as nearly in rotation as may be—and other places occasionally—Late last fall I journied to Oswego; —at which place and 12 miles above I read prayers, preached & baptised several children. At Oswegothere are 16 or 18 families about five of whom are episcopal; and as this place will in a few years become of consequence, I flatter myself that the light of the church will before many years shine in that long desolate quarter. Tho I am at times in some measure discouraged, yet I can but feel again animated with the consoling hope that a foundation is laying for the future establishment of the government & doctrines of our truly apostolic church in this late howling wilderness. And here I would suggest that four or 5 Doz prayer books, with a few doz catechisms, Clergymans

Advice, Treatise on y^e^ nature & const^n^ of y^e^ chh. &c might be extremely useful. I find a number of families of our communion in circumstances too indigent to obtain a supply except in this way; and those who are not of the church, might thereby be aided in their enquiries into its doctrines & worship. It is impossible for me to write the Bishop at present, &, perhaps it is needless to trouble him, by my adding to his many cares. I ardently hope, my dear Sir, the funds of y^e^ Society & other institutions in N York are in such a state that I shall not be under y^e^ necessity of involving myself for y^e^ support of my family—this I sometimes fear, tho I will not be anxious. Your leisure I hope will allow you to write fully by M^r^ Kibbee to

Rev^d^ & D^r^ Sir

Your very obed^t^ Serv^t^ & bro^r^.

D PHELPS

P.S. Notwithstanding my doubts as to the exact allowance made for my support, I venture to draw on the Treasurer for 75 Dollars payable in June. This will not exonerate me from debt here, but my special obligations to M^r^ K. who has advanced much for my relief, make it highly proper that I remit him at least so much.

Yours as before D P.

Superscription:

Rev^d^ J. H. HOBART New York 46 Greenwich—

Fav^d^ by

M^r^ Kibbee.

[FROM DAVENPORT PHELPS*]

D^R^ SIR

COULD a year's salary, (or perhaps even less) be advanced, the benefit of it to my family would eventually

* This letter accompanies the one of even date. ED.

be very great. Thereby a valuable farm would be freed from embarrassment, by appropriating it in a way I need not take time to describe.

An application of this kind might be deemed indecent—I therefore suggest the idea for your private advice. I earnestly long to be relieved from that want which in some degree obstructs y^e^ prosecution of my duty. This freedom is therefore used by

Your affectionate Serv^t^ & bro

D PHELPS

April 26. 1806

Security may be given for *the advance*. The uncertainty of life might render such a measure expedient.

REV^D^. M^R^. HOBART

After deliberation pray write fully on y^e^ above & y^e^ letter accompanying.

ANNOTATIONS

Christ Church, Oswego.

The county of Oswego was formed March 1, 1816, from portions of the counties of Oneida and Onondaga. It included one township and thirty-three lots of the military tract, sixteen townships of Scriba's patent, and five townships of the Boylston tract. It contains one hundred and thirty-eight square miles, and originally embraced the towns of Hannibal, Scriba, New Haven, Mexico, Richland, Redfield, Williamstown, and Constantia. Its northern boundary is Lake Ontario and Jefferson County, its southern Onondaga County and Oneida Lake, its eastern Oneida and Lewis Counties, and its western Cayuga County. The city of Oswego occupies the site of Fort Oswego, which is redolent with memories of the explorer Samuel Champlain, Comte de Frontenac, Governor William Burnet, and Sir William Johnson. In colonial

days the fort was an important trading-post. When finally the frontier posts were surrendered by the British, July 14, 1796, Fort Ontario, as it was then called, was included. Niel McMullin, a merchant of Kingston, New York, was the first actual settler in 1796. He had had dealings previously with traders on the military tract. The frame of his house, as well as his family, he brought to Oswego by way of the Mohawk River, Wood Creek, Oneida Lake, and Oswego River. He was followed by Captain Edward O'Connor. The village was laid out in the summer of 1797 by Benjamin Wright, under the direction of Simeon De Witt, the surveyor-general of the state. A small tavern was opened in 1799 by Peter Sharpe, and a larger one in the following year by Archibald Fairfield. The settlement grew slowly, and the fleet of trading sloops on Lake Ontario was increased. In 1803 Oswego was made a port of entry, and Joel Burt appointed as collector. In 1805 a frame school-house thirty-five feet square was erected. Previously, Captain O'Connor had taught pupils privately in his own house. The first schoolmaster was Dr. Caldwell, who was both physician and teacher. The building was used by travelling ministers, and for many years was the only place for religious worship as well as civil functions. There appears to have been no attempt to organize any congregation until November 21, 1816, when a Presbyterian Church was formed with seventeen members. Sylvanus Bishop and Abraham Clark were elected ruling elders. From 1816 to 1825 the congregation worshipped in the school-house, which stood on the southwest corner of the present West Second and Seneca Streets. The society was incorporated in 1824, and a church built in 1825, near the centre of the public square on the west side of Oswego River. The services held by Davenport Phelps and other missionaries of the Church led to no permanent organization until 1822. The Rev. Amos Pardee was then a missionary in northern New York. By his exertions a meeting was held in the school-house on February 26 of that year, when the name of the parish of Christ Church, Oswego, was adopted. James Bill and William Dolloway were elected wardens; John Moore, Jr., Theophilus S. Morgan, Thaddeus Clark, Thomas Collins, Eleazer Perry, Nathaniel Farnham, and Robert M. P. Hatch were elected vestrymen. Mr. Pardee's labours were rewarded with a large growth in interest and congregations. Upon his removal in 1824 the services were maintained at intervals by lay reading, Mr. Bell, the senior warden, having been licensed by Bishop Hobart. In November,

1826, John McCarthy was appointed missionary in Oswego County. Under him the parish prospered. The corner-stone of a church building was laid by the missionary on May 9, 1828, Dr. Rudd of Auburn being also present. The church was consecrated January 25, 1829, by Bishop Hobart. It was fifty feet wide and seventy feet long, and could accommodate four hundred persons. Trinity Church, New York City, gave one third of the cost, which was three thousand dollars. In 1835 the parish became self-supporting. In 1845 Mr. McCarthy resigned, and found full and useful occupation as an army chaplain in the far West. His successors to 1877 have been John S. Davenport, Dr. Anthony Schuyler, and Dr. Amos B. Beach. Upon October 12, 1854, the corner-stone of a new stone church of Gothic design was laid by Dr. William B. Ashley of Syracuse. The church was opened for service on January 1, 1857. Its cost was thirteen thousand dollars. The rector in April, 1912, was Richmond Herbert Gesner. As recorded in the American Church Almanac for 1912, there are six hundred and twenty-nine communicants.

The Clergyman's Advice.

The book referred to by Davenport Phelps has this title: "The Clergyman's Advice to his Parishioners: Explaining what they are to believe and do in order to be saved. Addressed chiefly to those who are of the Younger sort. The first American Edition. New York. Printed by T. & J. Swords, No. 160 Pearl street. 1803."

Nature and Constitution of the Church, by William Stevens.

In 1803 Hobart supervised the publication in this country of the "Treatise on the Nature and Constitution of the Christian Church," by Willian Stevens, treasurer of Queen Anne's Bounty, and biographer of William Jones of Nayland. He made a few alterations and additions with the intention of having it used as a book of instruction for the young on the distinctive doctrines of the Church.

The Society for the Promotion of Religion and Learning.

For notice see Volume III, page 133.

Moses D. Burnet.

Moses D. Burnet, who had been sheriff of Orange County, New York,

was a pioneer in the development of the city of Syracuse. As agent of the Syracuse Company he made Onondaga County well known. He lived for many years in a large house which he built on the gravel knoll on the present James Street. He held several local offices, but declined an election as mayor. His son, John D. Burnet, presented to the city, in memory of his father, a park known as Burnet Park.

George Kibbie.

George Kibbie came to Onondaga in 1799, and was the first to open a store in 1780. He became postmaster in 1801.

[From John Churchill Rudd]

Apl. 29th 1806.

My Dear Sir,

I HAVE only time to tell you that I have recd ye necessary recommendation from ye Stng Comt. I have acquainted Bishop Moore of ye same. This recommendation was *not signed* by *all* ye members of ye Comt. Doct. Wharton in his letter states that ye want of unanimity arose from an idea entertained by two gentlemen, that no person should be recommended without previous examination. But says ye Doct, "*by ye signing members ye sermon was considered as a substitute for examination especially when backed by such a weight of very honourable testimony.*" My induction cannot take place before ye sitting of ye Convention. Mr Waddel is requested to preach on that occasion. My health is better. Should you think of any necessary step to be taken previous to my ordination you will have ye goodness to state it. When may we expect you on your way to Philada?

Yours affectly

John C. Rudd

No superscription.

ANNOTATIONS

Benjamin Moore.

For sketch see Volume II, page 230.

Charles Henry Wharton.

For notice see page 120.

Henry Waddell.

Henry Waddell was made deacon by Bishop Provoost, October 17, 1787. He became rector of Christ Church, Shrewsbury, New Jersey,

and in April, 1798, was called as rector to St. Michael's Church, Trenton, New Jersey, in succession to William Frazer. For several sessions he was president of the Convention of the Diocese of New Jersey, and many times a deputy to the General Convention. He died at Trenton, January 20, 1811.

TRINITY CHURCH, ATHENS

ATHENS is on the west bank of the Hudson River, opposite the city of Hudson. It is near the centre of the eastern border of Greene County. Several rocky ridges, with undulating intervales and high clay bluffs upon the river, form the great part of the surface of the town. Its territory was included in the tract known as Jan Bronk's land, purchased in January, 1675, of the Indian sachems Manneentie and Siachemoes, and was in the old Catskill patent. It was sparsely settled by Dutch farmers, the chief one being Abraham Van Loon.

In 1790 Edward Livingston, Brockholst Livingston, John R. Livingston, Elihu Chauncey Goodrich, and Ephraim Hart purchased a plot of ground in the upper part of the present village from Albertus Van Loon and his son-in-law, Shadrach. Upon it they laid out the city of Esperanza, with broad streets, public squares, spaces for a courthouse, markets, churches, and schools. It was their hope that its advantages would be recognized, and the city become superior to Hudson, then in the height of its prosperity. They even contemplated the possibility of Esperanza becoming the national capital. The growth was very slow, and few lots were sold within ten years. In the meantime in the lower part of the town a small settlement known as Lunenburgh was becoming prosperous. On April 2, 1805, the village was incorporated as Athens, which included both settlements. It was incorporated a township February 25, 1815, as it had been previously in the township of Coxsackie and Catskill.

While the earliest religious services had been those of the Reformed Dutch Church, there had been since 1740 a strong Lutheran organization. As many of the inhabitants of Lunenburgh and Esperanza were Churchmen, a meeting to organize a parish was held April 19, 1806, in the school-house at Lunenburgh. The name chosen was Trinity Church, Athens. Deluuna Backus and Edward Hinman were chosen wardens, and Simeon Franklin, Henry Ritter, John L. Lacy, Abraham Van Buskirk, John Thomas Netterville, Henry White, Aaron Reid, and Henry Wells were chosen vestrymen. The new parish came under the oversight of the rector of Hudson, Bethel Judd, who on August 20, 1806, commended to the vestry Joseph Prentice, then a candidate for holy orders. An arrangement was made by which he was to act as lay reader until his ordination, and then take charge for one year.

Mr. Prentice was made deacon by Bishop Moore, October 5, 1808, and priest soon after. He was very acceptable to all who knew him, and the plan of building a church was carefully considered by the vestry. John George Voogd, a native of Würtemberg, Germany, who spent the closing years of his life in Lunenburgh, and died in 1802, left by his will a legacy for a new church. Should there be no Lutheran minister in the town, the Churchmen were to receive it. Under the terms of the will the legacy of six thousand six hundred and fifty-five dollars and thirty-nine cents became available in 1807. In 1810 two lots were purchased "in Abraham Spencer's enclosure 50 feet south of Goodrich and fronting on Montgomery street." The church was commenced in 1813, and finished in the following year. A bell was purchased in 1815 and an organ in 1817. Mr. Prentice was an active missionary throughout the region, and for some years had full charge of Coxsackie. From 1811 to 1814 he was also rector of Christ Church, Hudson. In 1829 a Sunday School was formed. Joseph Prentice resigned September 25, 1832. His successors to 1875 have been John Grigg, Lewis Thibou, Thomas Mallaby, Stephen Douglas, Norman C. Stoughton, Jonathan Coe, J. Everett Johnson, and James Wilkins Stewart. Mr. Stewart was rector from 1875 to 1893, and was succeeded by John G. Fawcett, 1894–97, William A. Masker, Jr., 1898–1901, Henry H. Pittman, 1904–5, Charles Brassington Mee, 1905–7. Walter Scott Cleland was the last rector, as in April, 1912, the rectorship was vacant. The American Church Almanac for 1912 records ninety-seven communicants.

[Certificate of Incorporation of the Parish of Athens]

THIS may Certify that agreeable to the Law of the State of New York in that case made & provided Divine Service was performed on two Succeeding Sundays previous to the 19th Day of April 1806 at which time an Election was held at the School House in Loonenburgh, in the Village of Athens in the Town of Catskill for Choosing two Wardens and Eight Vestrymen to manage the Concerns of an Episcopal Church

hereafter to be erected in the above named Village, when Deluuna Backus and Edward Hinman was Chosen Wardens and Simeon Franklin Abraham Van Buskirk Junr Henry Ritter John T Netterville, John T Lacy Henry White Aaron Reed and Henry Wells Junr were chosen Vestrymen, and that the said Church is to be Called Trinity Church and that Wednesday in Easter Week is the day fixed upon by the said Wardens & Vestrymen as the day of holding the Election for Choosing their Successors in each year hereafter.

Given under our Hands at the Village of Athens in the Town of Catskill this Sixth day of June in the year of our Lord one Thousand Eight Hundred & Six.

DELUUNA BACKUS, EDWARD HINMAN } *Wardens*

HENRY RITTER, AARON REED, JNO. THOS NETTERVILLE } *Vestrymen*

June 6th 1806 } Personally Came before me (Pat Hamilton one of the Judges of the Court of Common pleas in & for the County of Greene) Edward Hinman, one of the within named Wardens who being Duly Sworn testifyeth & says that the within Certificate is Just & true in all respects.

PAT HAMILTON

Endorsement:

Recorded in the Clerk's Office of the County of Greene in Liber A of Records of Religious Societies page 14. the 7th day of June 1806

J BILL *Clk.*

[From Cyrus Stebbins]

Schenectady June: 10th 1806.

Revd and dear sir,

YOURS of May the 3d by the Revd Mr. Beasly came safe to hand was very welcome. I thank you sir, for your good wishes, and I hope they may be fully realized.

I have attended to the formalities you mentioned. I have delayed longer than I should have done, had it not been that one of our Wardens, and two or three of our Vestry have been out of town, all having at length returned but one who is now absent, they readily gave the testimonial which will accompany this. And likewise one from the Revd Mr. Beasly I send by the Bearer of this. Be assured sir, that with increasing gratitude I bless God for my connection with the P. E. Church, not only because her ministry is valid beyond a doubt but, also, because her doctrine is pure, and her Liturgy evangelical, so much so, that I have thought it almost impossible for any person who has the least spark of devotion in his heart to attend to it and not find it kindle to a flame.

But dear sir, notwithstanding the consolation I experience from a union to the Episcopal Church, I sometimes fear that it is so little I do or can do to promote her interest, that you will regret that I was admitted, but rest assured sir it is my highest ambition to be useful in the Church, and by God's grace, I hope at least to do no harm, and I can expect to do but little if any good. Yours sincerely,

C. Stebbins

PS,
Please to make my respects to Mrs. Hobart, Bp Moore, Dr Beach, Messrs Jones, Harris, Barry and Lyell, and remember me still in your prayers.—

Superscription:
Revd John H. Hobart New York.

ANNOTATIONS

Frederic Beasley.
For sketch see Volume III, page 325.

Benjamin Moore.
For sketch see Volume II, page 230.

Abraham Beach.
See sketch which precedes his letter of May 16, 1827.

Cave Jones.
For sketch see page 78.

William Harris.
For sketch see Volume IV, page 288.

Edmund Drienan Barry.
For sketch see page 7.

Thomas Lyell.
See sketch which precedes his letter of May 17, 1808.

[DAVENPORT PHELPS TO BENJAMIN MOORE]

Onondaga June 10. 1806—

RIGHT REVD AND DEAR SIR

IT would be my earnest wish to transmit you by this opportunity a minute detail of the State of the churches in these counties & of my services with them &c, but having just returned from Sullivan, am too weary, with correctness to transcribe this evening,—and the bearer C. Tyler Esqr. will set out early to-morrow morning. By this Gentn I have written ye Revd Mr Hobart respecting a few doz prayer books, & an additional number of small tracts. Those which have been heretofore furnished have manifestly had their good effects; and there being a number of families who are disposed to become acquainted with our excellent Liturgy; & a number of our own communion who are not only destitute of prayer books, but who, I fear are unable to procure for themselves, I have ventured to ask for a small supply from the Society, which I earnestly hope may meet ye approbation of your Reverence.

Of late I have been favoured with more strength in the prosecution of my duty than at times the winter & autumn past, and am especially animated with the information you was pleased to give me of the intended appointment of a Missionary to coöperate in this part of the harvest. My judgement Sr may be erroneous, but it has long appeared to me, that the indefatigable labours of *two* would not be too much—considerable time might be usefully spent (& I conceive ought to be spent) in private, as well as public instruction. But the distance of Churches (I mean organized ones) as well as Church people from each other, renders the service laborious

indeed. But I should apologise for the freedom of my remarks, and am

Right Revd Sir

Your most obedt & dutiful Servt

DAVENPORT PHELPS.

RIGHT REVD DOCTR MOORE.

Superscription:
RIGHT REVD BENJA MOORE DD New York
Favd by
Comfort Tyler Esqr.

ANNOTATIONS

Sullivan.

For notice see Volume III, page 294.

Comfort Tyler.

Comfort Tyler was born at Ashford, Connecticut, February 22, 1764. When fourteen he entered the Revolutionary Army, and was on duty near West Point. After the Revolution, in 1783, he went to Caughnawaga, on the Mohawk River, where he taught school and learned to be a surveyor. He was a member of the famous Lessee Company, which designed the purchase under a lease of ninety-nine years of the Indian lands in a large portion of the State of New York. In the spring of 1788 he accompanied Major Asa Danforth in the wilderness and commenced the permanent settlement of Onondaga County. He assisted in the first manufacture of salt, and constructed the first piece of turnpike in the state west of Fort Stanwix. He was a favourite with the Indians, who named him To-Whau-ta-qua, which signifies one who is both a toiler and a gentleman. In 1794 he was justice and coroner at Manlius, and in 1797 sheriff of Onondaga County. In 1799 he was clerk of the county, and represented the county in the legislature. He was a friend of Aaron Burr, and his connection with Burr's conspiracy destroyed his political career. He accordingly removed to Montezuma in 1811, and served in the War of 1812 as assistant commissary-general, with the rank of colonel. He was an early advocate of the Erie Canal. He died at Montezuma, August 5, 1827.

CATHERINE MORRIS OGDEN

CATHERINE MORRIS, a daughter of Colonel Samuel and Euphemia (Morris) Ogden, was born September 7, 1780. She married James Parker of Shirley, in Bethlehem, Huntington County, New Jersey. They had no children.

[FROM CATHERINE MORRIS OGDEN]

NOTHING my Good Sir, but a full confidence in your willingness to oblige, and superior judgement in the choice of the Articles, could induce me to impose the trouble on you, which I am about to do; but I have no doubt you will make every exertion in so good a cause. The Ladies of our Congregation have determined to present the Church with a handsome, complete Set of *Silver* for the Communion table, and have authorised me to enquire, what furniture of this description, will amount to; Now as I know no Gentleman, whose taste I will so far confide in, as yourself, may I beg the favor of you to become my Attorney in this case, and to give me the earliest information? I should like two cups, a larger Vessel, such an one as you may think proper, two plates, (or one plate and one other plate or Dish as you may think best) for the table, and two plates for the collection, with an inscription on each. I should prefer English plate (if such things are imported) if not, the best your City can afford. With best compliments to Mrs. Hobart believe me

With much respect, your friend

CATHERINE M. OGDEN.

New Ark
June 19th. 1806.

Superscription:
THE REVD. JOHN H. HOBART Greenwich Street, New York.

ANNOTATION

Trinity Church, Newark, Communion Plate.

Interesting information in regard to the communion service ordered by Miss Ogden is given on page 35 of the Historical Notes which preface the "Inventory of the Church Plate and Altar Ornaments belonging to the Parish of Trinity Church in the City of New York," by Lowndes:

"Among the Hobart MSS. in the custody of the Registrar of the General Convention is the following:

Estimate of the Cost of a Service of Plate for Trinity Church, Newark, N. J.

		oz.	
1 Flagon	*wt.*	40	
2 Collection plates	"	28 pr, Round, 9 inch Diameter.	
2 Bread " with feet	"	26 pr, Oval, 8½ inch by 7½.	
2 Chalices, pint	"	20 pr.	
		114 @ 10	$142.50
Workmanship & Engraving			147.50
			290.00

Those belonging to Trinity Church, N. Y., weigh as follows:

	oz.	
Flagon	49	
2 Chalices	30	
2 Round plates	33	for Bread.

The above Charges are estimated as low as can be done to do justice; the weight may vary a little from the above, but cannot be reduced materially without making the articles too diminutive.

B. Halsted & Son.

"This estimate is endorsed in Bishop Hobart's writing, 'Estimate of plate for the Altar, by Mr. Halsted Aug. 1806.' It is remarkable that the weight given for two Chalices should be only 30 oz. It would seem that this weight must have been that for one Chalice only. Otherwise the weights given above for the set belonging to Trinity Church, New York, are about the same as that of the Queen Anne set as stated in the inventory.

"The set which Trinity Church, Newark, now possesses and still has in use is evidently the set referred to in the above estimate. Each piece bears the inscription:

"'Presented by the Ladies of Newark to Trinity Church, Newark, N. J., A.D. 1806.'

"The maker's name, 'Halsted,' is stamped on each piece. The height of the Flagon is 10 inches; that of the Chalices 6⅝ inches. In appearance this set is like the Queen Anne set belonging to Trinity Church, New York. Instead of the Royal Arms each piece bears the sacred monogram, I.H.S., with a Latin cross bisecting the H, and the whole surrounded by a circle with rays.

"In the New York City Directory for 1786, 1789, and 1798, the name of B. Halstead occurs. In the Directory for 1805, there is the name of B. Halsted & Son, thimble makers.

"The set in Newark is of double interest as being the only known set of Communion plate made by this firm of silver-thimble makers."

[From William Pryce]

Wilmington June 30th 1806

Revd & Dr Sir,

YOUR valuable & highly esteemed favor of the 25th inst: is duly recd: & it was not till then I had relinquished anticipating much pleasure, on seeing you, on your return. The time of your passing through this place, accounts for my disappointment. There will be one more Voll: of Dr. Smiths Sermons (now nearly out) wh I will transmit as soon as obtained. The price of the 3 Volls is 7$. I have credited you wt $5. the ball you can transmit after the rect of the other Voll.

I can not say I have relinquished the publication of Bp Wilsons works, altho the prospect at present looks gloomy. Very few of our Clergy have been successful in obtaining subscribers; and on their exercions the success of the work in a great measure must depend.

His works are scarce & valuable, and I cannot help thinking wt you, that as they became known, they wd be purchased.

Your observations on the publications of Religious books, I truly admire, and for your Fdly advice I sincerely thank you. I have published Mason on Self-knowledge, Willison's meditations, & Lady Guion's poems. Those are the only Religious works I have published: & altho' not members of our Ch, I believe are not materially erroneous in doctrine. On the subject of Gills commentaries I must plead guilty. The fact is this —Dr Vaughen for whom I have great Fdship, together with Mr Jones, who was anxious for the publication, pressed me to use my name to the proposals so earnestly, & at one of my unguarded moments that I consented. I was convinced the Book could not be printed, knowing it wd only be purchased by the society & that the work wd be too expensive to receive

encouragement by them. I mention the above facts not as a sufficient apology, but as the best I can offer for the act of an unguarded moment. I am glad to hear that you were pleased at the prospects of our Ch, on the Eastern Shore of M^{d}. I am truly sorry to hear of those irregularities in our worship you mention, & wh I know prevail in a serious degree. Probably from the conversation we had w^{n} I was in your place about discipline, from my being contiguous to M^{d}, and from my proposing the publication of Gill &c. you may think the same irregularities prevail in my Ch. The fact is different, [*torn*] the more I have reflected the more fully I am convinced of the propriety & utility of conforming to the *worship*, as well as the doctrine of our venerable, & apostolic Church.

With sentiments of sincere Fdship & love, I am your Brother in Christ

WILLIAM PRYCE.

Superscription:
REV^{D} JOHN H. HOBART New York.

ANNOTATIONS

William Smith's Discourses.

In 1803 there was published under the supervision of Bishop White, and with a preface by him, two volumes of the Sermons, Addresses, and other works of Dr. William Smith, provost of the University of Pennsylvania.

Thomas Wilson.

For notice see Volume IV, page 470.

John Mason.

John Mason was born in 1705. He was a Dissenting minister at Dorking, Surrey, England, 1730, and at Cheshunt, Herts, 1746–63. He was the author of many sermons and treatises, the best known

being "Self-knowledge," which went through several editions; the "Lord's-Day Entertainments;" and the "Student and Pastor." He died in 1763.

John Willison.

John Willison was born in 1680. He was a Presbyterian minister of the Scottish Kirk, being first at Brechin and then at Dundee, where he died May 3, 1750. He was a voluminous writer. His "Sacramental Meditations and Advices" were republished as late as 1850.

Jeanne Marie Guion.

The British Museum has the following volumes:

"Poésies et cantiques spirituels." Collected and edited by P. Poiret. Four volumes. Cologne, 1720. Another edition, Paris, 1790.

"Poems translated from the French of Madame de la Mothe Guion." By W. Cowper; to which are added some original poems not inserted in his works (edited by W. Bull). Second edition, Newport Pagnell, 1801. Third edition, Newport Pagnell, 1802, 1803. Fourth edition, London, 1811.

The Cowper translation is evidently the volume reprinted by Mr. Pryce. In the Yale University Library there is a copy of the first edition of the translation.

An English translation of "La Vie de Madame J. M. B. de la Mothe Guyon" is entitled "The Life of Lady Guion, written by herself in French."

John Vaughan.

John, a son of John Vaughan, was born at Uchland, Chester County, Pennsylvania, June 25, 1775. He received his preliminary training in Old Chester, and pursued a medical course at the University of Pennsylvania under Dr. William Currie. He graduated in 1794, and went to Christina Bridge, Delaware, where he had a large practice from 1795 to 1799. By his skill and writings he attained eminence in his profession. Dr. Benjamin Rush, Caesar A. Rodney, Thomas Jefferson, and Aaron Burr were among his intimate friends and companions. In 1800 he made his home in Wilmington, Delaware, and gave courses of lectures upon chemistry and natural philosophy. After 1806 he often officiated as a Baptist minister. He died at Wilmington, Delaware, March

25, 1807. Besides many scientific and medical articles in periodicals his chief works are:

A Chemical Syllabus
Observations on Animal Electricity in Explanation of the Metallic Operation of Dr. Perkins
A Defence of Dr. Perkins's Metallic Tractors

David Jones.

David Jones was born at White Clay Creek, New Castle County, Delaware, May 12, 1736. He attended Hopewell Academy, New Jersey, and then studied theology under the direction of his cousin, Abel Morgan of Middletown, New Jersey. He was ordained as a Baptist minister, and took charge of the Freehold Baptist Church from December 12, 1766, to April, 1775, when the harsh treatment he received from the Tories of that region caused him to remove to Chester County, Pennsylvania, where for one year he served the Great Valley Baptist Church. On April 27, 1776, he was appointed chaplain of the Third and Fourth Pennsylvania Battalions, and on January 1, 1777, was made chaplain to General Wayne. He served with him until the close of the Revolution. From 1786 to 1792 he was minister of Southampton Baptist Church, Bucks County, Pennsylvania. He then was made pastor of the Great Valley Baptist Church. With long leaves of absence, one of them being from 1813 to 1815, when he was chaplain in the army during the War of 1812, he retained that connection until his death, February 5, 1820, in the eighty-fourth year of his age. Among his publications were:

A Sermon to the Troops at Ticonderoga, 1776
Defensive War in a Just Cause Sinless, 1775
The Doctrine of the Laying on of Hands, 1786
A Treatise of the Work of the Holy Ghost under the Gospel Dispensation, 1804
Candid Reasons of Peter Edwards examined, 1811

John Gill.

John Gill was born in 1697. He early entered the Baptist ministry, and became preacher at Higham Ferrers and then at Kettering in England. In 1719 he became pastor of the Baptist congregation at

Horselydown, Southwark, where he remained for fifty-one years. He died in 1771. He was a man of great education and wrote many books, the principal of which are an "Exposition of Solomon's Song," "Prophecies respecting the Messiah," and an "Exposition of the Old and New Testaments."

CHRIST CHURCH, COXSACKIE

THE town of Coxsackie is on the west bank of the Hudson River, northeast of the centre of Greene County. It is level and undulating in the eastern portion, but hilly and broken in the western portion. It is watered by the Coxsackie, Potick, and Jan Vosent Creeks. Its site was included in the Peter Brook patent of 1662 and the Lunenburgh patent. In 1687 a patent for Coxsackie was issued to Marte Gervise Bergen, Jan Van Bronk, and others. The chief early settlers were members of the Van Bronk and Bergen families. On March 24, 1772, the northern part of the present Greene County was formed into the district of Coxsackie. The present town was constituted from the district, March 7, 1788. Portions have been taken from it to form other towns. The first religious services were those of the Reformed Protestant Dutch Church. The scattered inhabitants attended the church in Lunenburgh until 1732. In that year a church was built and served in connection with Lunenburgh. The first services of the Church appear to have been by the Rev. Bethel Judd, when rector of Christ Church, Hudson. The certificate that follows shows that the formal organization took place July 1, 1806. No information concerning the signers of it is available, nor is there any record of the erection of a church building. The parish came under the charge of Joseph Prentiss in connection with Athens. After his resignation of Athens in 1832, services seem to have been suspended. When Jonathan Coe was rector of Athens he revived the parish. It was reincorporated in 1853. A lot upon which stood a building formerly used by the Baptist Society was purchased from William R. Finch. It was altered into an attractive church, but was blown down in a severe gale in 1854. A brick church of early English Gothic architecture was then built. The parish was connected with Athens until 1869, when it felt able to assume the full support of a rector. The Rev. Albert Danker of Mechanicsville was then called, and remained for a year. His successors to 1909 have been John W. Trimble, James W. Stewart, Newton Dexter, John J. Joyce, Andrew D. Merkle, L. H. Schubert, Edward S. de G. Tompkins, Thomas H. R. Luney, and Charles Warren Baldwin. In April, 1912, the rectorship was vacant. As recorded in the American Church Almanac for 1912, there were forty-nine communicants.

[Incorporation of Christ Church, Coxsackie]

WE the Subscribers, Bethel Judd Rector of Christ Church Coxsackie in the County of Green and State of New York and Shadrach Hubbel and David Waterbury members of the s^{d} Church, according to form of the Act of the legislature of the State of New York passed on the twenty seventh day of March 1801 entitled "An Act to provide for the incorporation of religious Societies, do hereby certify that on Tuesday the first day of July in the year of our Lord one thousand eight hundred and six, the male Persons of full age of the Church aforesaid (which is in communion with the Protestant Episcopal Church in this State) who have been received therein and have attached themselves to the Protestant Episcopal Church, met according to public notice given in the time of morning Service on two Sundays previous thereto according to the said Act, for the purpose of incorporating themselves under the said Act, and by a majority of voices to elect two Church Wardens and eight Vestrymen and to determine on what day of the week called Easter week, the said offices of Church Wardens and Vestrymen should annually thereafter cease and their successors in office be chosen, at which election the said Bethel Judd presided. And we do further Certify that Reuben Rundle and Nathan Bourough were at the said election elected Church Wardens by a majority of voices and that Shadrach Hubbel, Obadiah King, David Waterbury, Eliakim Reed, Solomon Palmer, Stephen Lobdell, Samuel Webb & David Everts were elected by a majority of voices Vestrymen. And further that Thursday in Easter week was fixed on as the day when the said offices of Church wardens and Vestrymen shall annually cease and their successors in office be chosen And further that the said Church shall be

known in Law by the name or Title of the Rector Wardens and Vestry of Christ's Church in the town of Coxsackie.

In witness whereof we have hereto set our names and seals this fifth day of July in the year of the Lord one thousand eight hundred and six.

BETHEL JUDD, *Rector*
SHADRACH HUBBEL
DAVID WATERBURY

Signed Sealed and delivered in presence of
SOLOMON PALMER
TIMOTHY WHITTEMORE

{The word Societies in the seventh line interlined before execution.

GREEN Ss. Be it remembered that on the twenty six of July in the year of our Lord one thousand eight hundred and six, before one Daniel Sayre one of the Judges of the Court of Common Pleas of the County of Green, came Solomon Palmer one of the subscribing witnesses to the preceding certificate, to me well known, and made oath that he is well acquainted with Bethel Judd Shadrach Hubbel and David Waterbury in the said certificate described, and that he saw, the said Bethel Judd Shadrach Hubbel and David Waterbury, execute the same freely for the uses therein mentioned, and that he the said Solomon Palmer and Timothy Wetmore to him well known severaly subscribed their names as witnesses to the Execution thereof. And I having examined the same and finding therein no material Exception or Interlineation (except the one noticed).

DANIEL SAYRE

Endorsement:

Certificate of Incorporation
Recorded in the Clerks Office of the County of Greene in Liber A of Records of Religious Societies pages 15 & 16.
July 26th 1806.
J BILL *Clk*

[Davenport Phelps to Benjamin Moore]

Aurelius, County of Cayuga
Monday July 7. 1806

Right Revd & dear Sir

THE prospect of the perseverance & permanency of St. Peters Church in this place is animating & agreeable beyond my former expectations. There has been of late not only a small addition to its numbers, but ye members appear to be actuated by a laudable zeal, (exceeding what has heretofore appeared) in attending upon ye worship & maintaining ye doctrines & government of the church. They realize the want of a building which they would lose no time in commencing, were their abilities adequate to ye expense.

Mr. Booth, one of the vestry of this church will set out in a day or two for New York & will wait on you with this. By him I hope for any instructions &c your Reverence may think proper to transmit: and also for books applied for in my letter a few weeks ago by Mr. Tyler, provided they have not been forwarded by him.

Thro divine favr I have been able thro ye Spring & Summer past, to pay an almost uninterrupted attention to ye duties of my mission, & have the unspeakable satisfaction of hoping that my labours are crowned with some success. I am now ye second time on my way to ye county of Ontario, where I apprehend that an able & skillful Missy might be usefully employed.

It has been reported that your Revce intends to visit Utica this Summer—permit me Sir to observe that if it might be consistent many would not only be highly gratified, but the cause of our church essentially benefitted, if your journey could

Rt Revd Doctr Moore.

be extended as far west as Geneva, where a church might be organized with unusual prospects. Please pardon the liberties I take & so hasty a scroll & believe me to be

Right Revd Sir

Your most obedt

And most dutiful Son & Servt

DAVENPORT PHELPS.

Superscription:

Free *Wm. J. Vredenburgh P. M. Scaniateles*

RIGHT REVD BENJAMIN MOORE DD New York

Favd by
Mr Booth.

ANNOTATIONS

Aurelius.

For notice see Volume III, page 364.

Jonathan Booth.

For notice see page 23.

Comfort Tyler.

For notice see page 142.

Trinity Church, Utica.

For notice see Volume II, page 484.

William J. Vredenburgh.

The town of Skaneateles was settled in 1793 by John Thompson and his family. He was followed in 1794 by Mr. Robinson, and in 1796 by Lovell Gibbs, Jonathan Hall, Winston Day, Warren Hiscox, James Porter, Dr. Munger, Dr. Samuel Porter, William J. Vredenburgh, and others. Mr. Vredenburgh built a large house, in the upper hall of which services were held by Davenport Phelps. Previous to that the services had been read by Charles Burnett, John S. Furman, and Mr. Vredenburgh in a small wooden building used as a post-office, which was established in 1804, and of which Mr. Vredenburgh had

been made postmaster. Upon the organization of St. Peter's, Auburn, Mr. Vredenburgh became a warden. He was prominent in the affairs of his home town, and did much to establish St. James's Church, Skaneateles, although the formal organization was not completed until three years after his death. He died in 1813.

SETH HART

[From Seth Hart]

Hempstead 7th July 1806.

Dear Sir,

YOURS of Saturday & had a direct conveyance by Mr Moore's son John to Huntington, & have written to Doct Kissam enclosing him a letter of notice to a gentleman at Satauket with a desire that he forward it by some safe private conveyance or mail, which no doubt he will do. I shall also write by mail to Islip. Unless you chuse to ride on horse back for the sake of exercise I advise you in this warm season to take a chair, & think it very probable Mr Moore may accompany you if you come this way which I shall depend on your doing.

Your friend & Br

S. Hart

Revd J. H. Hobart

Superscription:
Revd J. H. Hobart 46 Greenwich St. New York.

ANNOTATIONS

John Moore, Jr.

John was evidently the son of John Moore, a vestryman of St. George's Church, Hempstead. See sketch in Volume III, page 55.

Daniel Whitehead Kissam.

Daniel, a son of Joseph and Mary (Whitehead) Kissam, was born at Cow Neck, March 23, 1763. He went to Dr. Leonard Cutting's school at Hempstead. He studied medicine under Dr. Richard Bayley of New York City. He had as fellow pupils, Samuel Latham Mitchell, afterward United States Senator, prominent in literary, scientific, and social life in New York, and Wright Post, the eminent surgeon. He commenced practice in Mosquito Cove, now Glen Cove. After the death of Dr. Sanford, in 1795, he removed to Huntington, purchasing the

residence of Timothy Jarvis on River Street, a little east of the Town Spot. He had a large practice in Suffolk and Queen Counties. He died November 21, 1839, after suffering from paralysis of the left side for nine years. He married, first, Elizabeth, a daughter of Dr. Benjamin Tredwell of North Hempstead, who died in 1803. His second wife was Phebe, daughter of Wilmot Oakley. He had fourteen children. Six of his sons became successful merchants in New York City. Two others, Daniel W. and William Wilmot, became skilful physicians.

Islip and Brookhaven (*Caroline Church, Setauket*).

For notice see Volume II, page 287.

DAVENPORT PHELPS

[From Davenport Phelps]

Scaneateles July 15. 1806.

Revd & dear Sir

AMONG other things I have twice written asking a further supply of small tracts, & a few doz prayerbooks, which I really apprehend to be of great importance to the cause of our excellent church. Mr. Booth one of vestry of St Peters in Aurelius, now in New York will no doubt wait on you. By him you may transmit to me with ye greatest safety.

I am now on my return from the county of Ontario where I have performed Divine service in different places & where I hope & expect to see the church enlarged. The same county I shall again visit in three weeks.

The season here is dry & sultry, & the service fatiguing; but the hope I entertain of my poor services being crowned with success animates me in the noble cause

Your very obedt & affectionte Servt & brr

Dr Phelps

Revd Mr Hobart

No superscription.

ANNOTATIONS

Aurelius.

For notice see Volume III, page 364.

Jonathan Booth.

For notice see page 23.

[From Catherine Morris Ogden]

Dear Sir

WHEN we last had the pleasure of seeing you, you told us that we could have our plate as soon as we wished, in consequence of which Mr. Willard gave notice to the Congregation yesterday, that on Sunday next he would Administer the Holy Sacrament. I will feel much indebted to you if you will let me know if we can have it by that time, if not we will borrow the plate of the Bellville Church. If you will let me know when it is ready I will send for it and not put you to the trouble of sending it. Believe me with the greatest respect your obliged Friend

Catherine M. Ogden

New Ark
August 18th 1806.

No superscription.

ANNOTATIONS

Trinity Church, Newark, Communion Plate.
For notice see page 144.

Joseph Willard.
For notice on Joseph Willard see annotation on Trinity Church, Newark, page 10.

Christ Church, Belleville.
For notice see page 15.

PHELPS TO MOORE

[Davenport Phelps to Benjamin Moore]

Onondaga, Aug 20. 1806

Right Rev & dear Sir

IT is with great pleasure I inform you of the enlargement of our church in the western part of your diocese. For some months past there have been more calls for y^e^ performance of Divine Service than it has been in my power to comply with on Sundays. Besides attending y^e^ several chhs in Onondaga & Cayuga Counties I have made several journies into the County of Ontario where likewise the prospect appears to be brightening. On my last visit there I had y^e^ great satisfaction of attending & witnessing y^e^ organization of a church in Geneva one of the handsomest & most flourishing villages in y^e^ western Country & where y^e^ members of our communion appear devoutly disposed to persevere in their good beginnings. The disseminating of religious tracts has been importantly useful & I ardently hope y^e^ ability of the Soc: will admit of a further supply for y^e^ department here.

With unceasing prayers for your health which so much concerns the prosperity of your diocese, I am

Rt. Rev Sir

Your most dutiful & obed Serv^t^

D^r^ Phelps

Superscription:

Right Rev^d^ Benj^a^ Moore DD New York

ANNOTATIONS

Onondaga.

For notice see Volume III, page 129.

Trinity Church, Geneva.
For notice see Volume IV, page 398.

The Society for the Promotion of Religion and Learning.
For notice see Volume III, page 133.

DAVENPORT PHELPS

[From Davenport Phelps]

Onondaga Augst 21. 1806

Rev & dear Sir

THE necessity of uncommon attention to the more distant churches in this quarter before & since the rec^{t} of your fav^{r} by Mr. Tyler has been the cause of my long delaying an answer. The money & books committed to his care were safely delivered & have been of much importance to me & others. The three churches in Onondaga & Cayuga Counties had been before in some measure supplied with such religious tracts as were committed to my care. There is occasion however at times for a few more among them: But the calls for this aid and y^{e} ministration of the ordinances of the church are increasing. At the flourishing village of Geneva (Ontario County) I have with great satisfaction lately attended & witnessed y^{e} incorporation of a church, y^{e} members of which appear at present to be of one heart and one mind—this is y^{e} fourth chh organized in these counties—And at Palmyra about 20 miles NW f^{m} Geneva I anticipate y^{e} same desirable event as not far distant. Tho' I can expect little temporal support from y^{e} chhs here at present & tho I must undergo fatigue almost beyond my constitution, yet I am indeed animated & bless God that I have been so far strengthened that my feeble labours have been crowned with some success. By y^{e} way, 3 or 4 vol. of y^{e} Collection of y^{e} Essays on y^{e} subject of Epis:^{cy} might be not only gratifying but useful. I would deposit one with each church. And pray how am I to dispose of y^{e} Six Companions for y^{e} Altar. No instructions were transmitted with them. I am as usual in too much haste

but shall ever retain a grateful remembrance of your past kindly & christn care for

Rev & Dr. Sir

Your affectte Servt & brot

D PHELPS.

REV. MR HOBART

Superscription:

REVD JOHN H HOBART New York

ANNOTATIONS

Comfort Tyler.

For notice see page 142.

Onondaga.

For notice see Volume III, page 129.

Trinity Church, Geneva.

For notice see Volume IV, page 398.

Zion Church, Palmyra.

The district of Tolland in Ontario County was organized in January, 1789. It included the present towns of Macedon and Palmyra. Macedon was made a separate town January 29, 1823. When Wayne County was formed in 1823, Palmyra was one of the towns set off to it. The earliest settlements were in March, 1789, by John Swift and Colonel John Jenkins on Ganargwa Creek, about two miles below the village. Mr. Swift built a log house and store-house at Swift's landing, a little north of the lower end of the present Main Street. Webb Harwood built a cabin on high ground near the site of the lock west of Palmyra. Among other early settlers were Noah Porter, Jonathan Warner, Bennet Bates, Lemuel Spear, David Jackways, Jonathan Millet, Gideon Durfee, Nathan Harris, and David Wilcox. In 1791 a company from Long Island settled in East Palmyra. Among its members were Joel Foster, Elias Reeves, and Luke Foster. The first religious services were held in the school-house in 1792, and after 1793 in an addition

to the house of David H. Foster. A Congregational Church was organized in December, 1793, with James Reeves as clerk and Stephen Reeves and David H. Foster as elders. A church was built in 1807. The first minister was Ira Condit. A Baptist Church was formed in 1800 and a Methodist Church in 1811. The services held by Davenport Phelps appear to have left only a temporary impression, as it was not until June 23, 1823, that a parish was formed by the name of Zion Church, Palmyra, with Joseph Colt and Benjamin Billings as wardens. The services were held in a school-house near the site of St. Anne's Roman Catholic Church for four years. Rufus Murray was the first rector, and was succeeded in 1824 by John A. Clark. The corner-stone of a church was laid by Bishop Hobart on September 28, 1827, and consecrated by the same Bishop on February 1, 1829. It was of wood, forty feet in width and fifty feet in length. There were galleries on three sides and seats for two hundred people. A rectory was built in 1834. In 1872 an early English Gothic church of Medina stone was erected. It has a tower and spire one hundred and twenty-five feet high, in memory of children of George W. Cuyler. It was consecrated by Bishop Coxe on July 22, 1873. Among the successors of Mr. Clark have been Ezekiel G. Gear, John M. Guion, Burton H. Hickox, George de Normandie Gillespie, afterward Bishop of Western Michigan; Charles T. Coerr, and Leonard Woods Richardson. The rector in April, 1912, was Elijah H. Edson. The American Church Almanac for 1912 records two hundred and fifty communicants.

Essays on the Subject of Episcopacy.

A notice of the controversy in the "Albany Centinel" will be found in Volume IV, page 479.

The essays, with the numbers of the "Miscellanies" by Dr. Linn to which they referred, were gathered into a volume with the title-page:

"A Collection of the Essays on the Subject of Episcopacy, Which originally appeared in the Albany Centinel, And which are ascribed principally to The Rev. Dr. Linn, The Rev. Mr. Beasley, and Thomas Y. How, Esq. With additional Notes and Remarks. New-York: Printed by T. & J. Swords, No. 160 Pearl Street. 1806."

In explanation of their publication in a collected form, Dr. Hobart, in the Preface, dated New York, February, 1806, says:

"In the course of the last summer, a writer appeared in the Albany Centinel, who devoted a series of essays, which he entitled 'Miscellanies,' to the discussion of miscellaneous topics. Strictures on the subject of Church Government appeared in his 9th number. The very pointed remarks which he made on the Episcopal Church, and on Episcopal principles, accompanied with the avowal that the subject was to be continued in future numbers, rendered necessary a defence of those principles and that Church which were thus assailed. The friends of the Church and of Episcopacy, however reluctant to discuss an important religious topic in a public paper, were thus compelled to resort to the same mode, for defence, which the author of Miscellanies had chosen for his attack. Accordingly, 'A Layman' commenced a defence of the Church, and was followed by 'Cyprian,' and others: while the author of Miscellanies was not backward in following up the assault and in repelling his opponents.

"The numbers entitled *Miscellanies*, and the *other* productions on the *same side*, are all attributed to the Rev. Dr. Linn, an eminent Clergyman of the Dutch Reformed Church at Albany, and formerly of New-York. For the able elucidation and defence of Episcopacy by a 'Layman' and 'Cyprian,' its friends are indebted to Thomas Yardley How, Esq. and the Rev. Frederick Beasley, rector of St. Peter's Church, Albany. The letters signed 'An Episcopalian,' on the subject of a pamphlet generally ascribed to a distinguished Clergyman of the Episcopal Church, which the author of Miscellanies supposed favourable to his sentiments, were written by the *author of that* pamphlet; and the short pieces signed 'Detector' and 'Vindex' were written by the author of those books which the author of Miscellanies made the pretext of his attack on the Episcopal Church.

"The author of those books can most conscientiously declare, that, in the passages which have been deemed offensive, his sole object was to contribute his humble efforts to diffuse, among those of his own communion, a knowledge of the principles of their Church. It never occurred to him that this exercise of an acknowledged right, and, as he conceived, of an important duty, in books addressed to Episcopalians, and designed for their use, would be the cause of offence to others, and give rise to a newspaper attack upon the Episcopal Church. The attention of many persons has now, however, been awakened to the subject of the constitution of the Christian Church; and in order to enable them

seriously to investigate the subject, it has been deemed adviseable to collect and to publish all the pieces which appeared, on both sides of this question, in the Albany Centinel. The author of Miscellanies has, with great industry, collected together all the arguments against Episcopacy. He has indeed dealt largely in assertions. These, of course, could not be exposed and refuted in as concise a manner as they were made. And as the printers became at length extremely averse to publishing on the subject, the advocates of Episcopacy were compelled to pass by, without *particular* notice, several of the assertions of the author of Miscellanies. These are principally the subjects of the additional *notes* and *remarks* added to this volume by the *Editor*.

"Some persons, who condemn, at all times, religious controversy, may be of opinion, that this controversy should have been left to perish with the newspapers of the day in which it appeared. But these persons are entreated to remember, that controversy often unavoidably results from the discharge of the duty explicitly urged in Holy Writ, to 'contend earnestly for the faith.' The heresies and schisms that prevail in the Church arise not from the imperfection of the sacred volume, but from the frailty and corruption of human nature; and they even powerfully corroborate the divine origin of those Scriptures, which predict their rise and prevalence. Steadfastly to oppose them, however, must certainly be the obvious duty of every friend to the purity and success of divine truth. And no one who considers that every Christian Minister must be 'called of God as was Aaron,' must be vested with *a divine commission;* no one who considers that some *mode* must have been originally established for *perpetuating*, agreeably to the promise of the divine Head of the Church, the ministerial authority, 'alway, even to the end of the world;' no one who considers how great stress is laid by our Saviour and his Apostles on *Church unity;* no one who considers how much the *divisions* that distract Christians *obstruct* the diffusion of divine truth, will hesitate to declare, that every inquiry on the subject *of the mode of deriving* from the *Head of the Church* the *ministerial commission;* and every inquiry concerning the principles of that *Christian unity*, which preserved the glory and purity of the primitive Church, and is still necessary for the same important object, is of *primary* and *essential* importance. Hence too it becomes the *duty of every Christian seriously to inquire where are the true Priesthood, and the valid ordinances of the Church;* and hence the present publication,

which furnishes a view of the arguments on these important topics, may be justified."

Hobart's Companion for the Altar.

In addition to the notice already given in Volume III, page 460, it may be fitting to give Hobart's Preface to his work, as showing the spirit which animated him:

In the explanation of the sacrament to the Lord's Supper prefixed to this work, the author has endeavoured to use, as much as possible, the words of the Church in her Catechism and Office for the Communion. And, in doing this, he has taken for his guide, a short Explanation of the Lord's Supper in the New Week's Preparation. In this introductory treatise he has also made free use of an excellent Tract on the Holy Communion, by Bishop Gibson, and of a Sermon of the late Bishop Seabury, on the same subject; and when he quoted their sentiments, he thought it proper to use nearly their language. As quotations from others are thus incorporated with remarks of his own, a variety of style may possibly be observed in this part of the work. It is necessary also to remark, that the devotions to be used at the administration of the Holy Communion, are not all of them entirely original. But for the rest of the work, the meditations and prayers to be used in the week *before* the receiving of the Communion, the author is *solely* responsible.

In the following pages the writer has endeavoured to keep in view two principles, which he deems most important and fundamental. These principles are—That we are saved from the guilt and dominion of sin by the divine merits and grace of a crucified Redeemer; and that the merits and grace of this Redeemer are applied to the soul of the believer in the devout and humble participation of the ordinances of the Church, administered by a priesthood who derive their authority by regular transmission from Christ, the Divine Head of the Church, and the source of all the power in it. These are the principles which, at first promulgated by the apostles, "in demonstration of the spirit and with power," constituted the glory of the primitive Church—that Church, which was watered by the tears and blood of confessors and martyrs. These are the principles which, though in the present age unhappily disregarded and contemned, will again be cherished with sacred and inviolable ardour, when it shall please the Divine and

Almighty Head of the Church to restore her to her original purity and perfection. Could Christians be persuaded heartily to embrace these principles, and to regulate their faith and conduct by them, the Church would be rescued, on the one hand, from those baneful opinions which are reducing the Gospel to a cold, unfruitful, and comfortless system of heathen morals; and, on the other, from that wild spirit of enthusiasm and irregular zeal which, contemning the divinely constituted government and priesthood of the Church, is destroying entirely her order, unity, and beauty, and undermining the foundations of sound and sober piety.

It may possibly be objected to the strain of devotion in this work, that it is *visionary* and *enthusiastic*. But surely devotional writings, in order to engage and interest the affections, ought to be, in some degree at least, fervent and animated. The devotional strains of the sweet psalmist of Israel, breathe the rapturous spirit of those celestial courts to which they are designed to lead the soul. If it be necessary to descend from sacred to human authority — the appeal may be made to the primitive fathers, who poured forth their devotional feelings in language the most ardent and impassioned. The divines of the Church of England, who imbibed their principles and their piety at the pure fountain of the primitive Church, are distinguished for their lively and animating fervour. The writings of the venerable Bishop Andrews, of Bishop Taylor, Bishop Kenn, Bishop Hall, Dean Hickes, Dean Stanhope, Bishop Wilson, — (the enumeration might be extended) — and the late eloquent and pious Bishop Horne, not less instruct by sound and forcible reasoning, than animate and warm by the sacred fervour which pervades them. Far be it from the writer, humble in attainments as in years, to presume to range himself, even in the lowest seat, with these eminently distinguished servants of the sanctuary. Happy may he esteem himself, if, from the study of their works, which, next to the inspired volume, he cherishes as the invaluable standard of his principles, and the animating guide of his devotions, he has caught even a feeble spark of that celestial spirit which made them *burning and shining lights* in the Church on earth, and has prepared them for the highest seats of glory in the Church Triumphant.

For the errors and imperfections which he fears will be found in the work, he must offer as his best, though (he is sensible) feeble apology; that from some *unavoidable* circumstances, the work, amidst the pres-

sure of professional duties, was written and printed with a haste and rapidity that prevented those frequent and careful corrections, by which only a young and humble writer can hope to attain accuracy and excellence.

That the work, notwithstanding its imperfections, may tend to excite the attention of the careless to that inestimable ordinance which is the means and pledge of the Saviour's grace and mercy—that it may aid the Christian to receive, with lively penitence, gratitude, and faith, the hallowed symbols of the body and blood of his blessed Redeemer, by which he is to be nourished and strengthened unto everlasting life —is the humble but earnest prayer of

THE AUTHOR.

New-York, May, 1804.

The description of this work as given on the title-page for the issue in 1819, reads: "A Companion for the Altar; or Week's Preparation for the Holy Communion, Consisting of a short explanation of the Lord's Supper, and Meditations and Prayers proper to be used before and during the receiving of the Holy Communion; according to the Form by the Protestant Episcopal Church in the United States of America."

EDMUND DRIENAN BARRY

[From Edmund Drienan Barry]

New York 22 Aug. 1806

Dear Sir,

I Received your favour of the 16th inst. before I set out from Hartford. It quickened my Diligence to be here in time We left Hartford on Wednesday Morning & arrived yesterday evening after a pleasant & expeditious Passage— Should it be more agreeable to you to officiate in Town on Sunday next I shall with pleasure go to E Town. If I do not hear from you early tomorrow I shall make my arrangments for supplying your place here.

I sincerely Congratulate you on the two very big D^s^ that are in future to be Annexed to your Name.

Mr. Rayner begged to be rememberd to you—Be so good as to give my Comp^ts^ to Mrs Hobart.

Yours Very Sincerely

Edm D. Barry

Superscription:

Rev. Doctor Hobart Eliz: Town New Jersey

ANNOTATIONS

Hobart's Degree of D.D.

Hobart received the degree of doctor of divinity from Union College, Schenectady, New York.

Menzies Rayner.

For sketch see Volume III, page 89.

CHAUNCY PRINDLE

CHAUNCY, the only son of Eleazar and Anna (Scovill) Prindle, was born in the parish of Westbury, now Watertown, in the town of Waterbury, Connecticut, July 13, 1753. He went to the district school, and was prepared for college by his uncle, James Scovill, rector of St. James's, now St. John's, Church, Waterbury. He graduated from Yale College with honours in 1776. He spent the years of the Revolution upon his father's farm, aiding in this way those in the army by furnishing supplies. He studied with his friend Philo Shelton, under his uncle's direction. When Mr. Scovill went to New Brunswick in 1785 under liberal offers from the colonial government to the loyalist clergy, Mr. Prindle acted as lay reader in St. James's Church and on the extensive missionary circuit under his uncle's charge. For three years Mr. Scovill spent the winters in Waterbury and the summers in Kingston, New Brunswick. Mr. Prindle was made deacon in St. John's Church, Stamford, Friday, June 1, 1787, by Bishop Seabury, at the same time with Bethuel Chittenden and Ambrose Todd. Upon Mr. Scovill's final removal to New Brunswick in March, 1788, he took charge of Waterbury until a rector was called. On February 15, 1788, he became minister of St. Peter's Church, Northbury, now Plymouth, and in the same month minister of Christ Church, Watertown, where he had been a lay reader for some years. He was to give equal care to both parishes. On February 24, 1788, he was ordained priest by Bishop Seabury, at the same time with Reuben Ives and Tillotson Bronson, in St. James's Church, New London. At Watertown the small church built in 1764 was replaced by a larger one, which was finished in 1793, and consecrated November 18, 1794, by Bishop Seabury. The present Gothic church was built in 1855. The church at Plymouth, built about 1740, was replaced by a stately and spacious edifice in 1796, which was consecrated by Bishop Jarvis, November 2, 1797. This church is still in use. Mr. Prindle served Watertown with great faithfulness until 1804. During his incumbency he had baptized three hundred and eighty-one persons and officiated at sixty burials. Thirty families had been added to his congregation. He then gave all his care to Plymouth until 1806. The parish felt the western fever, and many families removed to the Genessee country in New York State and some to Ohio. This reduced its strength and ability to support a rector, and

CHAUNCY PRINDLE

Mr. Prindle accepted the rectorship of St. Michael's Church, Salem, now Naugatuck, and of St. Peter's Church, Oxford. In both parishes he did effective work. He resigned Salem in 1814 and confined himself to Oxford. The neighbouring towns of Amity, Woodbridge, and Bethany received his ministrations regularly, and in every hamlet within twenty miles of his home he officiated occasionally until extreme old age. He died at his home in North Oxford, August 25, 1833, in the eighty-first year of his age and the forty-seventh of his ministry.

[From Chauncy Prindle]

Watertown (Connecticut) August 27th 1806

Revd & Dear Sir,

THESE wait on you bearing my best wishes, & most cordial affections for you & yours. At the same time acquainting you, that some of the members of the protestant Episcopal Church in Harpersfield (& who have heretofore been my Parishioners) have made application to me, go & take them under my care as their Spiritual Shepherd; they, having an anxious desire although depressed in the wilderness amongst, Presbyterians, Baptists, & Methodists, still to continue in the true fold, the Ark of Safety under the great Bishops of Souls. I have given them no encouragement, any farther, than by informing them, that my present engagements were only temporary. It is very possible Sir that you are better acquainted with the circumstances & situation of those people though, perhaps, not so well, with their persons as myself. I suppose them to be ignorant, how to proceede, & what measures to pursue, in order to gain the attention of the Bishop & Clergy of the Diocese. Some of them I believe to be good Churchmen, & are willing to exert themselves to build up the Church among them. You will be pleased (if you think proper) to make these communications known to the

Rt Rev[d] Bishop Moore, & also to learn whether it is probable that, they can obtain any assistance from Trinity Church, & in your own good time give information thereof to your faithful Brother & humble Servant

CHAUNCY PRINDLE

REV[D] JOHN H. HOBART
Assistant Minister of Trinity Church New York

NB. It is expected by these people in Harpersfield, that the Episcopalians in some of the adjoining towns will unite with them.

Superscription:
REV[D] JOHN H. HOBART, Assistant Minister of Trinity Church New York

ANNOTATIONS

Harpersfield.
For notice see Volume II, page 402.

St. Luke's Church, Harpursville, Chenango County.
For notice see Volume III, page 34. It is probable that Mr. Prindle refers to Harpursville, rather than to Harpersfield in Delaware County.

Benjamin Moore.
For sketch see Volume II, page 230.

PHELPS TO MOORE

[Davenport Phelps to Benjamin Moore]

Onondaga, August 28. 1806

Right Rev Sir

A FEW days since I wrote you per mail not then knowing when you had appointed to be at Utica, giving, I believe, a general statement of affairs relative to the churches in these parts, to which, thro' y^e^ divine favour I have been enabled to pay an almost uninterrupted attention during the season past. The field for usefulness appears to be already so much enlarged in the western counties, that I apprehend the service of two Missionaries might be well employed. The extent between the two extreme churches is now about sixty miles, and I flatter myself that y^e^ time is not far distant when another still more remote, will be organized in y^e^ county of Ontario. Finding it of importance to visit this county (Ontario) I have repeatedly been there the summer past & in one of its most flourishing villages, Geneva, have lately had y^e^ satisfaction of attending and witnessing y^e^ incorporation of a church which appears to be blessed with an unusual degree of unanimity. This is the fourth church organized in these counties.

Could it be possible Sir, for you to extend your tour as far as that place, it would not only be highly gratifying, but importantly beneficial to the interest of those churches.

Some of the principal members of our Communion in Geneva, have repeatedly desired me to solicit your reverence for this purpose, in which I earnestly hope they may be gratified, and am

Right Rev^d^ Sir

Your most obed^nt^ & most dutiful Serv^t^

D^r^ Phelps.

P.S. Mr. Judd has obligingly informed me of your appointment to be at Utica on Sunday y^e^ 7th Sep^r^ when I should with great pleasure (had it been suitable), have received directions to attend. My appointment for that day is at Aurelius & y^e^ Sunday following, y^e^ 14th at Geneva, where the holy Communion is there expected, for y^e^ first time in that Church

RIGHT REV^D^ BISHOP MOORE —

Superscription:
RIGHT REV^D^ BENJAMIN MOORE D.D.
To the care of
Rev^d^ Mr. Judd
Utica.

Fav^r^ M^r^ Gozlay

ANNOTATIONS

Trinity Church, Utica.
For notice see Volume II, page 484.

Trinity Church, Geneva.
For notice see Volume IV, page 398.

Jonathan Judd.
For sketch see Volume III, page 30.

Aurelius.
For notice see Volume III, page 364.

Mr. Gozlay.
No particulars concerning this gentleman are available.

JASPER DAVIS JONES

JASPER DAVIS JONES was an instructor in the Episcopal Academy at Cheshire, Connecticut. He was made deacon by the Rt. Rev. Dr. Jarvis in St. Peter's Church, Cheshire, on June 8, 1800. He continued his duties in the academy until his ordination to the priesthood by the Rt. Rev. Dr. Jarvis, in St. Peter's Church, Cheshire, May 19, 1802. He then went to New Jersey, and in 1803 became rector of St. Peter's Church, Perth Amboy. He returned to Connecticut in 1808 and took charge of St. Peter's Church, Cheshire, and St. Andrew's, Simsbury. He married Sylvia, a sister of Bishop Griswold. He died at Cheshire in 1824. He was a modest, unassuming man, who did his full duty.

[FROM JASPER DAVIS JONES]

Perth Amboy Aug. 29th 1806.

REVD. AND DEAR SIR

MY situation here is so very unpleasant in many respects, that I have determined to accept the first good offer from any other place. If therefore, you should have an opportunity to assist me by your influence in obtaining a parish, pray be so good as to think of me. I should prefer going in to the State of New York, and as near the City as possible. I am with great respect, Yours

JASPER D. JONES.

REV. DR. HOBART

Superscription:
THE REVD. JOHN H. HOBART D.D., New York.

[From John Churchill Rudd]

Eliz.th Town. Sept 3: 1806.

My Dear Sir,

AFTER a very unpleasant Journey I reached home in good health yesterday 10 O'Clock AM My visit was I think quite seasonable especially at Huntington, where, y.e abominations of a *camp meeting* had excited a considerable disturbence in y.e minds of a great many. In private conversations I laboured to expose y.e danger of such delusion. I consider it of *real importance* that a clergyman should be there for a few weeks at least, if not I am persuaded that y.e Ch. will fail of attaching a number to her communion. In consequence of y.e severity of y.e Storm. y.e first Sunday of my visit there was no service. I however performed service at Huntington during y.e week. And in consideration of y.e Storm & y.e peculiar state of things there now I concluded after preaching in y.e morning at Satauket to ride to Huntington 24 miles, and perform service where I found a great crowd ready to hear me. At Islip they have so far repaired y.e Ch. as to be able to hold service in it wh. I did on Friday P.M. I have y.e satisfaction of informing you that during my absence, my suit with Ab.m S Hallett. on y.e question of my liability to pay y.e rent was decided in my Favour. My suit on a Book Debt against James Hallett remains yet undetermined. I am led confidently to believe that I am on secure ground now.

Will you have y.e goodness to forward y.e Books. of wh. we spoke together & their prices? They may be put on board y.e Ferry Boats, if more convenient than y.e Creek Boats. If

on board y^e^ Ferry Boats address them to y^e^ Care of Maj^r^ Whitlock.

I am yours with gratitude &
Respect.

JOHN C. RUDD

No superscription.

ANNOTATIONS

St. John's Church, Huntington.

For notice see Volume IV, page 427.

Islip and Brookhaven (Caroline Church, Setauket).

For notice see Volume II, page 287.

Abraham Shotwell Hallett.

The ancestor of the Hallett family in America was William Hallett, who came from Devonshire, England, early in the seventeenth century. He was one of the first settlers in Greenwich, Connecticut. He removed to Long Island in the vicinity of Flushing, purchasing the tract of land known as Hallett's Cove, now Astoria, near Hell Gate. In 1655 his house and plantation were destroyed by the Indians. He was made sheriff by the Dutch, but finally removed from office because he allowed William Wickenden of Rhode Island to preach in Flushing. Mr. Hallett became a strong advocate of the claims of Connecticut to Long Island, and sat as representative in the General Assembly of Connecticut. He acquired much property and wealth, and lived to be nearly ninety years of age. He left two sons, William and Samuel.

Abraham Shotwell Hallett was a son of Israel and Naomi (Shotwell) Hallett, and a descendant of William Hallett, son of the original settler. He was a merchant in New York City, whose store in 1806 was at No. 214 Front Street, and his home at No. 178 Water Street.

James Hallett.

James, a son of James and Bridget (Blackwell) Hallett, was a coachmaker in New York City, at No. 194 Broadway. He was descended from William, the original settler, through his son William. He died

in 1805. His widow appears to have continued the business. A son James was a cabinet-maker in the city.

Ferry and Creek Boats.

The situation of Elizabeth Town upon Elizabeth Creek, one and a half miles from Elizabeth Town Point, gave it most excellent water communication with New York. A ferry had been maintained from the Point soon after the founding of the town. In 1679 the Labadist missionaries, Dankers and Sluyter, mentioned a ferry-house at the Point, kept by "a French Papist." The boats were at first small row-boats, then sloops. In 1790 the ferry was maintained by Edward Thomas, and known as Thomas's Ferry. In 1808 John R. and Robert J. Livingston built the steamboat "Raritan," and arranged with Colonel Aaron Ogden, then owner of the ferry, to have it land passengers from New York at the Point on its trip to New Brunswick. Colonel Ogden afterward built the "Sea Horse" and "Atlanta" for this route. He had to meet opposition from the owners of the Fulton and Livingston monopoly of navigating boats by steam on the waters of New York and New Jersey, until the decision of the United States Supreme Court at the February term, 1824, declared the monopoly unlawful. In addition to the ferry, many sloops were run from New York up Elizabeth Creek to the town.

Ephraim L. Whitlock.

Mr. Whitlock was a resident of Elizabeth Town. He was a member of the Presbyterian Church. He took an interest in military affairs and attained the rank of colonel. He died September 22, 1825. Over his grave in the Presbyterian church-yard is a stone with this inscription, as recorded on page 68 of "Inscriptions on Tombstones, Elizabeth, New Jersey:"

IN
MEMORY OF
COL. EPHRAIM L.
WHITLOCK
WHO DIED SEP. 22 1825
AGED 70

JOHN CHURCHILL RUDD

ALSO OF

ANN HIS WIFE

WHO DIED SEP. 21 1826

AGED 64.

BLESSED ARE THE DEAD WHICH DIE IN THE LORD

ALSO OF THEIR DAUGHTERS

PEGGY WHO DIED AUG 29

1799 A 5 YS

AND SARAH WHO DIED AP 1

1801 A 10 YS.

[From Catherine Morris Ogden]

Dear Sir

I AM desired by my Father to say, he has received your letter, and agreeable to your request I send (by the bearer who I know to be a trusty, faithful Black man) a trunk for the Plate, he will leave the trunk this day, and call tomorrow morning for it, if you will be kind enough to have it properly packed by that time. If you will send me the bill I will remit you the remainder of the money on Monday or Tuesday, with our best thanks for the trouble you have been kind enough to take for us. I enclose the key of the trunk. Believe me with the greatest respect

Your obliged Friend

Catherine M. Ogden.

Friday Morning
Sept. 5th. 1806.

No superscription.

CATHERINE MORRIS OGDEN

[From Catherine Morris Ogden]

I Embrace the earliest opportunity My Good Sir to assure you the Service of Plate with your letter, arrived safe on Saturday without injury, and it is admitted by all good judges to be executed with taste and elegance. I am requested by the Ladies to tender you their best thanks for all the trouble they have imposed on you. I send enclosed Mr. Halsteds Bill with the balance. I will thank you to have a receipt added to the Bill. I am with the greatest respect

Your Friend

Catherine M. Ogden.

Sept. 7th. 1806.
Monday Morng.*

Superscription:
Rev. Dr. Hobart Greenwich Street New York

ANNOTATION

Trinity Church, Newark, Communion Plate.
For notice see page 144.

* Miss Ogden made a mistake in dating her letter, as, in 1806, September 7 fell upon a Sunday. She evidently meant September 8. See her letter of the 5th on page 182. Ed.

[From John Churchill Rudd]

Eliz Town Sep. 9, 1806.

Dear Sir,

I SHALL request Mr Hetfield to call at your house for ye Books of wh. you spoke to me yesterday. I ought to have mentioned to you last evening that Mr Howell ye miniature painter is here for a few days. If you & Mrs H are so disposed you could easily have your likenesses taken. Will you have ye goodness to remember ye Chmns Magazine.

Yours sincerely

J. C. Rudd.

Superscription:
Rev Dr Hobart No 46 Greenwich St.

Capt Hetfield will please to call at 8 or 9 in ye morning or 2 in ye afternoon. J. C. R.

ANNOTATIONS

Smith Hetfield.

Smith Hetfield was engaged in the capture of the ship "Blue Mountain Valley" in January, 1776, and was afterward master of one of the boats which plied between Elizabeth Port and New York.

P. Howell.

During the years 1806 and 1807 P. Howell had a studio and lived at No. 9 Cedar Street, New York City.

The Churchman's Magazine.

For notice see Volume III, page 420.

DANIEL NASH

[From Daniel Nash]

Rev and Dear Sir,

IT is now more than ten months since I have been blessed with a Letter from you—multiplicity of business I suppose prevents you from writing—but I am happy that you are not unmindful of me in that, which to me, is of the greatest importance; namely, Money. By our good Bishop I am informed that a grant has been made to me by the Society of which you are a Member. Will you in return present my Respects and thank the Gentlemen in the most cordial manner, for never did I stand in more pressing need. My Salary is more than when I first came here, but my family is constantly upon the increase, it requires more to support them. The Bishop will give you some account of my situation, the Presbyterians are moving with alacrity, but tho' hand join in hand, I trust they will not prosper. I wish you to purchase with the Money given to me some of the most approved Sermon Books Barrow & Secker, Sherlock on Death. If those Books are more expensive than you think I can afford send only a part, but let me have Sherlock if it can be had. If you can send them to Albany I can easily get them from that Place. In haste I am your obliged friend and Brother.

Daniel Nash

Exeter, Otsego County.
Sep[r]. 16. 1806.

Superscription:
Rev. John H. Hobart D.D. New York.

ANNOTATIONS

Isaac Barrow.
For notice see Volume IV, page 541.

Thomas Secker.
For notice see Volume II, page 24.

William Sherlock.
For notice see Volume IV, page 542.

JOSEPH JACKSON

[From Joseph Jackson]

Talbot County, Md. Sept. 22 1806.

My dear Friend & Brother,

I REC^{D} yours of July 9, with much Delight, presuming that you had found your Family well, & were well yourself, as you spoke of no Indisposition. The Packet of Books forwarded by your Goodness to me & my Parishioners is a Favour truly. I have deferred my Answer partly to inform you of their Arrival; & since that, to embrace the Opportunity of a young Gentleman shortly to return to his native State of Connecticut. The Books intended as Presents were instantly presented, & were all kindly received—even to Mrs. G's. They all desire their Remembrance to you, Mr. N., not excepted—who by the By, remains a Methst For Myles's History I beg you to accept my sincere thanks. The Book presented to my Parish you will be pleased also to receive my Thanks for: tho' I would advise my Parishioners to defer their Thanks, till you come again in Person to receive them. This you will say, is interested Advice; & so it is. In the mean Time the good Book will have many Subjects to work upon, & I hope it will do Execution. Never could there be a better Time. This Day ends a notable Camp-meeting (among the Methst), in the Woods which you will remember close by Easton, to the South West. This monstrous Affair began on Thursday Evening, the 18th inst. & has continued without much Intermission Day or Night—an incessant Work of Folly & Madness. These Things we have heard of in the Back-Woods, as we are accustomed to speak. They are become quite common on the Eastern Shore; & the Danger is, we shall become as perfect Savages as any on the Continent.

The Church-Folks stand quite amazed, some of whom have

been silly enough to add their Presence to a wretched Crowd. I am amused to think how they will look at Church on Sunday. Some of them will barely have recovered their bearing by that Time. The Town of Easton has been stunned with Howls & Yells. I mean to address them in the Words of our Blessed Lord, "Come unto me, all ye that labour &c." something in the Manner of the excellent Daubeny, on that Subject. May God be with us! I trust He will not forsake His People, for His Great Name's Sake.

You seem to consider us very inattentive to the Liturgy; my dear Sir, you saw the worst of us. Indeed I think we are wonderfully regular. All Things remain with us, much as when you were here. Zeal, I am sorry to say it, does not appear to increase: tho' many new & valuable Ideas respecting Church Doctrine & Church Government, are received I may say daily. The Newspaper Controversy still goes on; Kemp & Kewley are now drawn in & engaged. Bp. White's Account of Dr. Coke's Application for Re-ordination, has been brought forward, & was almost the last Thing published. You expressed a Wish to have the Papers containing this Dispute forwarded to you. I find it impossible to obtain them from the Beginning: they are, besides I fear, not worth a Conveyance to N. York. It is probable the Whole will appear together, with Notes, in the Course of Time. Sh[d] I see a Number of Superior Value, I will contrive it to you—if Kemp should not—for we have been talking about it.

You will take Notice that *Polycarp* is Kemp, & *Juvenis* Kewley. A Presbyterian once ventured upon the Field, but was soon driven to his Retreat by Kewley, who is really an excellent Fellow. He has already transcribed the Whole from the Beginning, and subjoined a Number of Notes.

The Essays on Episcopacy from your State are among us, &

not a little admired by those who have read them. One of my Parishioners has expressed a bold Opinion upon them—that Dr. Linn will apply for Ordination in the Church, after a few Years, that is, as soon as he can appear to have come round of himself; such, says this Gentleman, must be his Conviction arising from this Publication. Tell me, pray, who is supposed to be *Cornelius*. It is to be desired that he should favour the Public with the future Productions of his Pen. I think y^r^ Defence of Bp. W. was much too good. I am almost sorry, you did not leave him in the Mud, where his own excessive Spirit of Accommodation had fixed him. He would not have found any to sympathize with him here, so far as I can perceive. I am half afraid to let the Meth^sts^ see the Essays, on Account of this maimed Part.

You kindly engage to send me down other Books. If the following are to be had at moderate Price I will trouble you to order them for me, viz.

Jones's Essay on the Church & his Churchman's Catechism; A Dialogue between a Churchman & a Methodist; (that is if none of these are included in the *Religious Tracts* which you have been kind enough to bespeak for me.) Also, A Help to the Unlearned in the Study of the Holy Scriptures by Mrs. Trimmer. I should be glad to add Clapham's Sermons, were not the List too long already. You shall however be the Judge. The Religious Tracts I shall expect in any Case. The Remainder of Daubeny's Works, I imagine Dr. Kemp will wish to procure. Sincerely do I thank you for those you have sent me. I mean to remit you, by the Bearer, 20 Dollars, 10^D^ 25^Cts^ of which will be due already. The Rest will be so much in Hand towards other purchases. *Methodism unmasked by Owen* is it any Thing of Value?

Mr. Kewley has I imagine written to you respecting Nott's

Discourses, proposing an American & cheap Edition. I sincerely should wish for such a Thing & would contribute every (pecuniary) Endeavour in my Power towards it. It might be immensely serviceable here. My dear Friend, do pick up whatever you find likely to be useful to this poor Parish of mine, & send it, let the Price be what it may, within Bounds: Oh, the Lies & Tricks of these Pharisaic Pretenders, the M^{sts}! Did you notice a long Piece in the Aurora of Aug. 15, whether with Signature or without, I do not remember, vaunting of the Success of these People? Some of your Northern Pens I should hope would notice these Productions; we have our Hands full here—I had almost said our Hearts full also.

The Rev^{d} Mr Moore, in or near Lexington in Kentucky, I learn by a Gentleman lately returned from a Visit to that State, has not received the Churchman's Monthly Magazine, & expressed himself desirous to take it. It appeared to me that it would be well for the Editors to send their Proposals to him. His Character is that of an excellent Man. I have Thoughts of writing to him & mentioning to him some other Church Books especially those which bear your name. Will you mention him to the Editor, or Printer of the Magazine?

The *important Affair* comes last; & really is almost too sorrowful to relate or you to hear. What think you? My dear M. was taken about two months ago with a Spitting of Blood, & is thought to bear Symptoms of the Consumption which has been fatal in her Father's Family! But, Resignation belongs to us. And with God all things are possible. She may yet be restored: & I have little Fear but in that Case she may become mine—though I am still in a Measure estranged from her. Your Conjecture was certainly right, respecting the Susquehannah Trip, had I returned from the Convention in Baltimore a few Days earlier (for Dr. Kemp & I waited till the Middle

of the succeeding week), I might have had the Company desired. Oh! that I had you here!

With Pleasure do I hear you say, that your Time passed happily among us! I hope you will ere long favour us with another Visit; Say, next Summer: the Hope would do me Good. This I think I may say, that as your first Visit was extremely acceptable, so your future Ones will not be less so. I confess I think of it with immense Delight. Were it only the Intercourse opened, with Regard to Religion & the State of the Church, I should rejoice at your Acquaintance & Friendship; but this out of the Way, I can assure you that your Friendship is highly prized & warmly reciprocated. I look to it as a present & future Source of much Comfort & Delight. Do let me know the State of Things relative to the Church with you. Write to me, pray, speedily & give me the Satisfaction of knowing how you & your Family are. With Respects to Mrs. H I hasten, as a Gentleman is now waiting for this Letter, to subscribe myself, dear Sir, your

very affectionate Brother & Friend,

JOSEPH JACKSON.

No superscription.

ANNOTATIONS

Mrs. G.

There are no available documents or tradition to identify this lady.

Mr. N.

After diligent investigation this gentleman cannot be identified.

William Myles.

William Myles was one of the early preachers in the Wesleyan Connection, as it was then called. His chapel was in that part of London known as the Borough. From his own recollections and material fur-

nished by John Wesley he carefully prepared the first connected history of the Methodists. The first edition was published at Liverpool in 1779. The fourth was published in 1813, with this title-page:

"A Chronological History of the People called Methodists of the Connexion of the late Rev. John Wesley, from their Rise in the year 1729 to their last Conference. By William Myles. According to this time it shall be said of Jacob and of Israel, What hath God Wrought. Numbers xxiii–23. Fourth edition, considerably enlarged. London. Printed at the Conference Office, 14 City Road. By Thomas Cordeux, agent."

Charles Daubeny.

For notice see Volume IV, page 462.

Methodist Episcopacy.

The discussion in 1805 upon the validity of Methodist orders, on the eastern shore of Maryland, appears to have grown out of the extravagant claims made by Methodist ministers in camp meetings and other gatherings in the neighbourhood of Easton. The articles published in a Maryland newspaper were gathered into a pamphlet, with some explanations and additions, in 1806. This was reprinted in "The Churchman's Magazine" for September, October, November, and December, 1807, under the title of "Methodist Episcopacy."

James Kemp.

For sketch see Volume III, page 336.

John Kewley.

See sketch which precedes his letter of October 8, 1812.

Bishop White and Dr. Coke.

In the course of the controversy on Methodist Episcopacy, on the eastern shore of Maryland, Bishop White wrote a letter, dated July 30, 1804, to one of the Maryland clergy engaged in it. In the course of his letter he says:

"In the spring of the year 1791, I received a letter from D[r] Coke, on the subject of uniting the Methodist *society* with the Protestant Episcopal *Church*. An answer was returned. In consequence of which D[r] Coke, on his coming to town, made me a visit, having not then

received my letter, but having heard that I had written. Our conversation turned chiefly on the aforesaid subject. The general outlines of D^r^ Coke's plan were, a re-ordination of the Methodist ministers, and their continuing under the superintendence then existing, and on the practices of their peculiar institutions. There was also suggested by him a propriety, but not a *condition made, of admitting to the Episcopacy*, himself and the gentleman associated with him in the superintendence of the Methodist *societies*. This intercourse was communicated at the time from D^r^ Coke to D^r^ Magaw. I do not know of any other person then informed of it, unless I may except the gentleman above alluded to, *by whom*, if I have been rightly informed, *my letter to D^r^ Coke was opened in his absence;* such a freedom being understood, as I supposed, to arise out of the connection between the two gentlemen. But for this part of the statement I cannot vouch. It was understood between D^r^ Coke and me, that the proposal should be communicated to the Bishops of the Episcopal Church at the next Convention, which was to be in September, 1792, in New York. This was accordingly done. After which, I perceived no use of further communication on the subject; and I have not since seen D^r^ Coke, nor heard from him, nor written to him." [*The Churchman's Magazine for November*, 1807, *vol. iv*, *No.* 11, *p.* 415.]

Essays on the Subject of Episcopacy.

For notice see page 165.

William Linn.

For notice see Volume IV, page 518.

"*Cornelius.*"

The name of the advocate of Episcopacy who wrote under the name of "Cornelius" is unknown. His letter, which was refused publication by the proprietors of the "Albany Centinel," was published in the "Essays on the Subject of Episcopacy," on page 133.

William Jones of Nayland.

William Jones was born in Northamptonshire in 1726. He was a student at Charter House, London, and then proceeded to University College, Oxford. Upon his ordination in 1764 he became vicar of Be-

thersden, Kent. He afterward was rector of Pluckley, but exchanged it for the parish of Paston. He was in succession perpetual curate of Nayland, and in 1798 was presented to the rectory of Hollingbourn. Mr. Jones had great learning and a happy way of putting abstruse points of philosophy or theology so that they could be easily understood. He was an admirer and follower of John Hutchinson, whose philosophy and opinions were adopted by many of the greatest scholars in the latter half of the eighteenth century, including Bishop Horne, Bishop Horsley, William Parkhurst, and William Stevens. Its main tenet was that the Hebrew scriptures contained all moral philosophy and religious truth if expounded according to his system. There was also much that was fanciful and allegorical in his writings. Bishop Skinner of Scotland and Dr. Johnson of Stratford, Connecticut, were also Mr. Hutchinson's followers. While the philosophy coloured the writings of Mr. Jones, it never led him into the extravagance and assumption of many Hutchinsonians. He was an able defender of the Catholic faith as preserved in the Church of England. He was also an accomplished musician and composer. He died in 1800. In 1801 a Life by William Stevens was prefixed to an edition of his writings in twelve volumes. His chief works are:

The Catholic Doctrine of the Trinity proved, 1756
Natural Philosophy, 1762
Physiological Disquisitions, 1781
Lectures on the Figurative Language of the Holy Scriptures, 1786
The Scholar Armed against the Errors of the Time, 1792
Life of Bishop Horne, 1795
Zoölogia Ethica

The treatise to which Mr. Jackson refers has the following title: "An Essay on the Church. For my Brethren and Companions' sake, I will wish thee Prosperity. Yea because of the House of the Lord our God, I will seek to do thee good. Psalm cxxii. Glocester. Printed by R. Raikes, for G. G. J. and J. Robinson, Pater-Noster-Row; Messrs. Rivingtons, St. Paul's Church-Yard; and H. Gardner, No. 200, Strand, London. MDCCLXXXVII."

To it is appended, with continuation of pagination and a bastard title, "A Short View of the Present State of the Argument between the Church of England and Dissenters."

It was one of a series of tracts upon practical subjects which were written between 1785 and 1795. The latest edition has this title-page: "Tracts on the Church, containing An Essay on the Church. A Short View of the Argument between the Church of England and the Dissenters. The Churchman's Catechism on Private Judgment. A Friendly Admonition to the Churchman. The House of God the House of Prayer, by the Rev. William Jones, M.A. Sometime Rector of Nayland, Suffolk. Oxford and London. John Henry Parker, MDCCCL."

The Churchman's Catechism.

This originally appeared about 1785. It was intended by Jones of Nayland for the plain people of his own congregation. It had this title: "The Churchman's Catechism or Elements of Instruction on the Nature and Constitution of the Christian Church. Briefly shewing, I. What the Church is, and how it is called. II. The Signs or Marks by which the Church is known. III. The Duties taught by the Church. IV. The Discipline of the Church. V. The Authority of the Church in Matters of Faith and Doctrine. VI. The Nature and Sinfulness of Schism. VII. The False Principles on which Schism defends itself. VIII. The Difference between Morality and Religion."

The first American edition appears to be the booklet issued under the title: "The Churchman's Catechism, by William Jones, M.A., F.R.S. Norwalk. Printed by Nichols & Price. 1819."

In its substance Bishop Hobart and others adopted it for the catechisms they issued.

Religious Tracts.

Early in the nineteenth century the Society for Promoting Christian Knowledge republished a series of tracts which they had issued from time to time since about 1725, under the general title "Religious Tracts." They were widely circulated and did much good. The "Dialogue between a Churchman and a Methodist" is in one of the volumes not found in New York City. Volume viii, with the autograph of Bishop Moore, is in the General Theological Seminary Library. It has this title: "Religious Tracts, Dispersed by the Society for Promoting Christian Knowledge. In Twelve Volumes. Vol. VIII. London: Printed for F. and C. Rivington, Booksellers to the Society, No. 62, St. Paul's Church Yard. 1802."

The table of contents is: "The Order of Confirmation, &c. Nelson's Instructions for Confirmation. Pastoral Advice to Young Persons before Confirmation,—To Young Persons after Confirmation. Serious Address to Godfathers and Godmothers. Bradford (Bp.) on Baptismal and Spiritual Regeneration. A Companion to the Altar. The Sacrament of the Lord's Supper explained. Synge's (Archbp.) Answer to all Excuses for not coming to the Holy Communion."

Sarah Kirby Trimmer.

Sarah Kirby, a daughter of Joshua John Kirby, was born at Ipswich in 1741. She married Mr. Trimmer. From her girlhood she had been both studious and devout. The mental and religious condition of the children, particularly in the middle classes, aroused her sympathy, and she began the preparation of books which would instruct them in secular and religious knowledge. Her interest was increased after her marriage to Mr. Trimmer, who died in 1792. She died in 1810. Her books have been in circulation for nearly a century. Among her works are:

Easy Introduction to the Knowledge of Nature. First edition, 1780. Also translated into French. Last edition, 1844

The Economy of Charity. First edition, 1786; second edition, 1801

Companion to the Book of Common Prayer. Last edition, 1791. An edition with Questions was also published

Help to the Unlearned in the Study of the Holy Scriptures. First edition, 1805; last edition, 1850

Teacher's Assistant. Two volumes, 1841–1849

Outlines of Roman History. Last edition, 1844

Instructive Tales. Last edition, 1848

History of England. Last edition, 1849

New and Comprehensive Lessons on the New Testament and Old Testament. Last edition, 1849

Abridgment of the Old Testament. Last edition, 1850

History of England. Last edition, 1850

Outlines of Ancient History. Last edition, 1851

Abridgment of the New Testament. Last edition, 1852

Prayers and Meditations. Last edition, 1860

Scripture Catechism. Last edition, 1860

Fabulous Histories. Last edition, 1862

Mrs. Trimmer also conducted for some years a "Family Magazine," and from 1802 to 1806 she edited "The Guardian of Education."

Samuel Clapham.

Samuel Clapham was born at Leeds, in 1755. He was prepared for college by his father, and went to Clare Hall, Cambridge, where he took his B.A. in 1778, and M.A. in 1784. In 1790 he became curate of Yarn, Yorkshire. In 1797 he was appointed vicar of Great Ouseborn, and in 1802 Bishop Prettyman obtained for him the rectorship of Christ Church, Hampshire, in acknowledgement of the abridgement he made of the Bishop's "Elements of Christian Theology." In 1806 he was preferred to the rectory of Gussage St. Michael, Dorset. He died at Sidmouth, June 1, 1830. His chief works are "Sermons Selected and Abridged," 1803–11; "Practical Sermons," 1804; Translation of Massillon's Charges," 1805–6; "Selected Sermons of Dr. Samuel Clarke," 1806; "English Grammar taught by Example rather than by Rules of Syntax," 1810; "Prayers from the Writings of Jeremy Taylor," 1816; "Summary of Session Laws," 1818, and the "Pentateuch Illustrated," 1818.

The title-page of the Sermons asked for by Mr. Jackson is: "Sermons, selected and abridged chiefly from minor Authors, from Trinity Sunday to the Twenty-fifth Sunday inclusive. Adapted generally to the Epistle, Gospel, or first Lessons, or to the several Seasons of the Year. Together with eight Occasional Sermons on Important Subjects; and an earnest exhortation to attend Public Worship, &c., &c., addressed by a Clergyman to his Parishioners. For the use of Families. By the Rev. Samuel Clapham, A.M., Vicar of Christ Church, Hants, of Great Ouseborn, Yorkshire, and Editor of the Abridgement of the Lord Bishop of Lincoln's Elements of Christian Theology. Vol. II. The Third Edition. London: Printed for Vernor and Hood, in the Poultry; F. and C. Rivington, St. Paul's Church-Yard; and Longman, Hurst, Rees and Orme, Pater Noster Row, London; Tucker, Christ Church; Collier, Salisbury; and Binns, Leeds. 1805. By T. Gillet, Salisbury Square."

Thomas Ellis Owen.

The volume referred to by Mr. Jackson is Owen's "Methodism Unmasked, or the Progress of Puritanism from the Sixteenth to the

Nineteenth Century, intended as an explanatory supplement to 'Hints to Heads of Families.' 8vo. pp. xvi, 123. J. Hatchard, London."

The "Hints" was a collection of extracts on Methodism from various authors. The second edition appeared in London in 1801.

George Frederick Nott.

George Frederick Nott was a fellow of All Souls College, Prebend of Winchester, 1810, and rector of Harrietsham, 1812. He died in 1841. The book referred to by Mr. Jackson was "Religious Enthusiasm Considered," being the Bampton Lectures for 1802, and published in 1803. Dr. Nott published the "Proper Mode of Studying the Scriptures," in 1811, and edited the works of Howard and Wyatt, 1815–16.

John Ffirth.

The letter alluded to by Mr. Jackson was written by John Ffirth of Barnesborough, New Jersey, and published in the "Aurora" for August 15, 1806. The "Aurora" was edited by William Duane, and was a strong supporter of Jefferson and Democratic principles. Mr. Ffirth's letter is equally a eulogy of Methodism and Jeffersonianism, as well as an arraignment of Federalism. Its essential portions are:

"In the year 1784, their itinerant preachers amounted to 108, and that of the members to 14,988.

"In January, 1785, they met in conference in Baltimore and formed themselves into an episcopacy under D[r] Coke and Francis Asbury, who were ordained bishops of the church, at which time they took on themselves the appellation of the Methodist Episcopal Church — heretofore having considered themselves a branch of the Episcopal Church — and in connection with Mr. John Wesley.

"In 1791 their members amounted to 76,143, and that of the itinerant preachers to 253, having under the blessing of God increased the last ten years 65,537 members, and 207 preachers. In 1801 their members were only 72,874, having experienced a declension in the church of 3,269 members, from 1791 to that of 1801, which were 326 on an annual average, notwithstanding they had encreased about 76 preachers during that period. The cause of this declension, which took place under the federal administration, is something very extraordinary, but so it was, nowithstanding the preachers appeared to labour with as much zeal and diligence as at any other period. . . .

"From which it is evident that during the space of five years under the administration of Mr. Jefferson the church hath been divinely blessed with an increase of 57,696 members, and about 172 ministers, so that the itinerant preachers amount to upward of 500 and the local preachers from the best information which I have been able to collect and which I believe to be correct, to upward of 2,000 making their whole number upward of 2,500. It is generally believed by men of information, that their hearers amount to one million collectively.

"It is also evident that religion hath flourished more in democratical states and neighbourhoods than those of federal. . . .

"I may venture to say that so great, so glorious and blessed a revival of religion hath not occurred in Christendom since the apostolic age, as hath through the mercy and goodness of God been witnessed in the United States under the present administration."

James Moore.

James Moore was a Presbyterian minister who conformed to the Church and was made deacon by Bishop Madison in 1794. He was the first clergyman of the Church to settle permanently in Kentucky. In 1796 he held services in a dilapidated frame house on the corner of Market and Church Streets for the few Church people resident in Lexington. In September, 1798, he became president of Transylvania University. In 1808 the frame building was replaced by a brick church, and July 2, 1809, the parish of Christ Church was organized. In 1808 Bishop Claggett corresponded with him on the establishment of a bishopric in the western states. He died June 22, 1814. A tablet within the entrance of Christ Church Cathedral, Lexington, reads: "In Memory of the Rev. James Moore, First President of Transylvania University & first Minister of this Church: He was learned, liberal, amiable & pious. He departed this life June 22, 1814, aged 49 Years."

James Moore lived a few miles from Lexington, on the Frazer Place, and the house which he built for himself was still standing in 1912. Its large parlour was his music room. He has been immortalized by James Lane Allen in his "Flute and Violin," and "The Choir Invisible," where he is pictured as the gentle, music-loving parson.

May.

M. was May, for notice of whom see page 523.

BENJAMIN ALLEN

BENJAMIN ALLEN was a graduate of Brown University, 1797, and served as tutor there for two years. He was professor of mathematics and natural philosophy in Union College, Schenectady, 1800–9. He appears to have been afterward connected with South Carolina College, Charleston. He died in 1836.

[BENJAMIN ALLEN TO FREDERIC BEASLEY]

Schenectady, Sept 30. 1806.

REV. & DEAR SIR,

THE hundred dollars which the Society in New-York gave to Empie is expended, of course he is destitute of money. I have a bill of all the items; he has been as economical as possible. He is now in the senior year, and it will require one hundred dollars, at least to carry him thro. He is a young man of real merit. His talents are good and his application is unremitting: He is one of the best scholars, that we ever had here. I hope & presume, that your benevolent Society will feel willing to grant Mr. Empie, another hundred dollars. They certainly cannot bestow on one more worthy. Mr. Empie will be soon out of College and soon ready to enter into the immediate service of the Church. I hope & beleive he will be a very useful Member and Minister. I regret that my absence from home prevented my having the pleasure of seeing your Worthy Bishop, when he visited this place.

I am informed that Doctor Hobart has D'La Land's Astronomy, could you obtain the loan of it for me?

I am respectfully yours

REV. M^R^ BEASLEY

BENJ ALLEN

Superscription:

REVD. FREDERICK BEASELEY Albany

By Rev Mr Stebbins.

ANNOTATIONS

Adam Empie.
See sketch which precedes his letter of January 2, 1813.

Joseph Jerôme Le-Français de Lalande.
For notice see Volume III, page 232.

Frederic Beasley.
For sketch see Volume III, page 325.

Cyrus Stebbins.
For sketch see Volume IV, page 416.

ROBERT ENOCH HOBART

ROBERT ENOCH HOBART was the elder brother of John Henry Hobart. For notice see Volume I, page 12. In that notice it was stated, on the authority of Mrs. James in her "Memorial of the Potts Family," that the memorial window in Christ Church, Pottstown, was a memorial to Robert Enoch Hobart. The Editor has since been informed by William Ives Rutter, Jr., a descendant of Robert Enoch Hobart and the secretary of the Church Historical Society, that the window is really a memorial to Robert Enoch Hobart, Jr., and not to his father. The Editor takes this occasion to acknowledge his indebtedness to Mr. Rutter for several items of information, and especially for the full table of the descendants of Robert Enoch Hobart and for the sketch of his son, Robert Enoch, Jr., which will be found at the end of this volume. In regard to the location of the coal mines mentioned on page 12 of Volume I, it may be well to state that Glasgow is on the border of Berks and Montgomery Counties, and it was in Berks County that the copper and iron were mined. Warwick is just across the river in Chester County. There is no coal in either Berks or Chester Counties. The Potts family did own some coal land in Schuylkill County, which is fifty miles from Pottstown. The two places, Pottsville and Pottstown, are frequently confused.

[FROM ROBERT ENOCH HOBART]

Phila 20 Oct 1806.

DEAR JOHN,

THE Boys returned on Saturday much pleased with their Excursion.

I am afraid the put you to inconvenience being there at the time of your engagements with the Convention.

John Potts & his Daughter Sophia are with us. They have both been ill at Pottsgrove & Sophia is now confined to her Bed. She appears to be very amiable.

I enclose you a twenty Dollar Note of B. U. S in lieu of those

rec[d] by Natty. Should any emergency require a supply, let me know. I can at any time accommodate you. Sally joins me in Love to Goodin. We wish much to see you all here as soon as practicable.

M[r] Robertson is well. Hannah is at present a little indisposed.

D[r] John

Yr's

R. E. HOBART

Superscription:

REV[D] M[R] HOBART Greenwich Street New York.

ANNOTATIONS

John Potts.

For notice see Volume I, page 258.

Sophia Wilson Semmes.

Sophia Wilson, a daughter of John and Eliza (Ramsay) Potts, was born near Alexandria, Virginia. She married, July, 1808, Dr. Thomas Semmes of Maryland, who settled in Alexandria, where he remained until his death in 1833. Mrs. Semmes died in 1839. Mrs. Thomas Potts James, in the "Memorial of the Potts Family," page 291, says:

"One of M[rs] Semmes's daughters has given me the following anecdote, which she had heard her mother relate. After General Washington's retirement to Mount Vernon, he would sometimes dine at her father's in Alexandria. On one of these occasions there were other guests, and Sophia, with their children, her young friends, was seated at a side-table. These girls were Molly Fitzhugh, (afterwards M[rs] Custis, the mother of M[rs] Robert E. Lee), Nancy Jenifer, and some others. Child like they agreed before dinner to eat of the same dishes, so every one chose wild duck; then all took precisely the same vegetables. This amused Washington greatly, who, turning to them, said, 'Young ladies, will you *all* take a glass of wine with *me?*' an invitation which made the climax of the glee of the young party."

Pottsgrove.
For notice see Volume I, page 346.

Nathaniel Potts Hobart.
For notice see Volume I, page 18.

Sarah Hobart.
The Sally referred to was the wife of Robert Enoch Hobart.

Mary Goodin Hobart.
Goodin was the wife of John Henry Hobart. For notice see Volume I, pages cxvii, clxxxv, and cc.

James Robertson.
For sketch see Volume I, page 51.

Hannah Webster Robertson.
For notice see Volume I, page 51.

DANIEL NASH

[From Daniel Nash]

Exeter, Otsego County, Oct. 20. 1806.

Rev and Dear Sir,

It is but about four Weeks since your Letter of May 3. arrived, accompanied by the excellent Pastoral Letter, of Bishop Claggett and the late Controversy—Altho' there is no appearance of piety and very little argument in the Author of the Miscellanies, yet it has had a very visible effect on the Church in this County—the Dissenters have absented themselves more from Church and have discovered more of a persecuting Disposition. I think I mentioned something of the kind before. It has been my policy to avoid Controversy—yet to speak, exactly the Sentiments of the Church—neither, my friend, will I make a concession which I am sorry which you & Bishop White have made—that unauthorized Men may approach to minister at the Altar, in Cases of necessity—No such Case can ever exist.—If your Opponent had any sense of responsibility to the great Head of the Church I should suppose that he would be forever silent—but you ought not to expect any such thing—error is ever clamorous—and untill God pours upon the People the good Spirit of his Grace we must expect violent opposition—Enough of Controversy—I wish there was but one fold, under one Shepherd—Let us, my Dear Sir, live better lives than our Enemies—let us be more diligent in instructing our People—especially the Lambs of the flock. I spend much time in giving them information and impressing on their tender minds their responsibility to their Maker—it has a happy effect—I suppose I have now an opportunity of changing my situation and of acquiring a much better living—my Dear Children, six in number, powerfully plead with my feelings—Mrs Nash's friends, who are Presbyte-

rians, know not the motives which can influence me to remain where I am—but as long as God grants me health to go such an extensive Circuit, I think I shall not depart—the good of the Church requires my presence in this County—Perhaps you will wonder why my People do not give me a better living—alas! my friend, you have but little idea of the true situation of the Country—most of them had their Lands to pay for—they have had to earn the Money since I came here—their Churches tho' small they have had to build—Lands to clear—houses, outhouses and barns to erect—a little they could afford me, and to their praise, they have done it cheerfully—I repeat it once more—it is for the interest of the Church that it should be supported in a different manner—I suppose I shall write to you next Week from Cherry Valley—I wish I could deliniate our true situation—May God bless you, is the prayer of your

friend & Brother

DANIEL NASH.

N.B. A few Sundays ago I baptized a Child by the Name of Henry Hobart—it's Parents are young People—but for their piety might pass among the primitive Christians—Write by the Bearer—

Superscription:
REV. JOHN H. HOBART D.D. New York.

ANNOTATIONS

Bishop Claggett's Pastoral Letter, 1805.

In 1804 the Convention of the Diocese of Maryland entered upon a revision of the canons, in order to repress the disregard for the rights of the clergy by some of the vestries, and also to provide more fully for the discipline. Upon the completion of the work it was approved by

the Convention, and the Bishop was requested to add a pastoral letter to the edition of the canons authorized to be printed by the secretary. Bishop Claggett's frequent attacks of severe illness delayed the issue of the letter until July 29, 1805. In it he deals with the duties of the clergy, their obedience to the canons and articles of religion, and uniformity of services. He urges upon the laymen the duty of considering their obligations to the incumbents of the various parishes, and the regard which should be paid to the character of those who are chosen to serve upon the vestries, and closes with an affectionate exhortation to greater devotion to the Lord and Master. It was reprinted in New York with this Prefatory Note:

This pastoral Letter, though particularly addressed to the Diocese of Maryland, contains sentiments well worthy of the serious attention of the Clergy and Laity of the Episcopal Church in general. *And its Apostolic simplicity and fervour cannot fail to render it interesting to every lover of evangelical truth.*

New York, 1806.

The following paragraphs are still valuable for their clear statements of principles and duty:

"While, therefore, I exhort you to remain faithful to your ordination vows, and not only to cultivate a regard to the Articles of our Church, but in your sermons to recommend a diligent perusal and acceptance of them, by the people committed to your charge, let it be your main concern to nourish them with the bread of life, to make them wise unto salvation. Remembering that you speak, and they hear, for eternity, you will endeavour to suit your discourses to particular ages and conditions, without giving offence, by any marked designation of individuals. You will see the propriety, while you labour to awaken to a sense of duty the careless and profane, while you confirm and build up, in sacred knowledge and Christian practice, those who seriously incline to work out their salvation, of taking especial care, that your congregations may be prepared for the apostolic rite of *Confirmation*. This rite rests upon the highest authority; and if it was a necessary appendage of baptism, even when persons of *mature age* were baptised (which was generally the case in the conversion of the heathen world), much more necessary is it now, when *infants* are baptised. Ratifying in their own names, when arrived at years of discretion, the solemn engagements

made for them in baptism, they prepare themselves for the highest and most authentic act of communion with the Church, the participation of the Lord's Supper, which, in the primitive times, followed soon after Confirmation. This rite also removes, if highly understood, the objection against the baptising of infants; and justifies the piety of parents, who, remembering the instability of life, and that a great part of the human species are snatched away before they reach mature age, bring their children to Christ, as he commanded; that being taken into the covenant of grace, the stain of their nature may be washed away, and by an early instruction in Christian principles, they may be prepared either for life or death, as Providence may direct.

"Ignorance of the Canons may often be pleaded, for want of conformity among the members of our Church. Be careful, as you will answer to your own consciences, and the searcher of hearts, that the fault may not lie at your door. In occasional addresses, inform your congregations of such as are most important. Endeavour to bring them to the custom of having prayer-books, that, in the worship of our assembled Brethren, they may go along with the Minister, in devoutly making the responses. Explain the different parts of our Liturgy, as required by the Canons; and set a good example of a strict adherence to those venerable forms of prayer, which are well known by our congregations, and which have been sanctioned by the wisdom of ages. It is a just maxim, that if the words of our prayers in public are left to *discretion*, they are left to *indiscretion* also. If Ministers, forgetting their promise of conforming to our Liturgy, shall afterward deviate from it, the order and peace of the Church will be much injured, and many well-disposed persons either misled, or driven from our communion. In order to preserve this peace, to avoid those divisions, the beginners of which can rarely escape the charge of guilt, let me beseech you, my dear Brethren, to think whether a little temporary applause from man can weigh against the reproofs of your own hearts; above all, whether, upon slight grounds, you can think yourselves absolved from obedience to the law of Christ, who hath told us, 'by this shall all men know that ye are my disciples, if ye love one another.'

"Gentlemen of the Vestries; in order to give due effect to the labours of Clergymen, and in a great measure to make the person who is your Rector a respectable character, very much depends upon your exertions. Your aid is necessary in many respects. You are more in

the world than your Minister is or ought to be. When persons notoriously immoral are found among our members, you will see, by our Canons that it is your duty to inform the incumbent; that such persons may be warned of their sinful, destructive courses, and that, if possible, they may be brought to such a serious way of thinking, as may be attended with lasting good; or that, if incorrigibly wicked, they may be excluded from communion with the Church. And while you consider yourselves as guardians of the Church, watching over its temporal concerns, and the regularity of its lay members, allow me to call your attention to those Canons which respect the conduct of your Ministers. It has often happened, either through ignorance of the mode of trying Clergymen who are guilty of any immorality, or breach of our rules, or from delicacy and compassion for one justly liable to censure, or through a wilful and perverse contempt of ecclesiastical government, that offending Clergymen have been retained in their parishes by their Vestries. The hurtful effects of this ill-judged conduct are evident. It affords to men careless of religious duty, a just cause of withholding pecuniary aid from Clergymen thus situated. It brings our discipline into disrepute, and may drive some from a Church, in which such irregularities seem to be countenanced. In order to preserve a knowledge of our Canons, and as a means of preventing any important business from being done through surprise or mismanaged by the small number of Lay-delegates, I think it my duty to exhort you to be careful in sending your respective delegates to every annual Convention. It must occur to you, that in an age when innovations are so common, there is danger lest a daring and restless spirit, impatient of control, may seek to break through the decent forms appointed for the orderly and devout celebration of public worship; and schisms be introduced, by which the unity and peace of the Church may be violated and the consciences of the honest and sincere be ensnared."

The Rev. Dr. Hawks in his "History of the Church in Maryland," on page 360, says of the reception of the Pastoral by Dr. George Dashiell, the rector, and the vestry of St. Peter's Church, Baltimore:

"There were however some, and to this class we fear belonged the then rector of St. Peters, who were contentious, and not disposed to study, 'the things that make for peace, and things wherewith one may edify another.' He, we believe, thought there was a want of evangel-

ical piety in most of the clergy and laity, and unfortunately afforded in himself but a defective specimen of 'the meekness and gentleness' of our master. There were parts of the pastoral letter which he might have applied to himself. We are inclined to think he did so.

"The Secretary of the Convention reported to that body the fact of the intended return of the pamphlets, and it was referred to the Committee on the state of the Church. Their report is entitled to notice because it establishes certain principles touching their authority. They affirmed, first that the pamphlet and pastoral letter having been issued at the request of the Convention, ought to be in the possession of every parish or cure that was in union with the Convention. Secondly, that the return by the Vestry of St. Peter's of the copies sent to them, was, under the circumstances, wanting in due respect to the authority of the Convention, and would seem to imply a spirit of contemptuous indifference or disregard that, if designed, merited the severe censure of the Convention. Thirdly, that the secretary should not receive the copies, if the Vestry of St. Peter's offered to return them; but that the latter should be held accountable to the Convention for their price. The Convention unanimously approved of the report of the committee and assented to all these propositions in the form of resolutions; thus asserting the principle, that to a certain extent they had a right to require of the members of the Church respect and obedience toward their authority and recommendations;—and further, that they had a right to impose upon churchmen the duty of providing themselves with the means of knowing the doctrines and laws of the Church."

For notice on Bishop Claggett see Volume I, page 223.

Bishop White's Admission.

In 1782 Dr. White, then rector of Christ Church, Philadelphia, wrote "The Case of the Episcopal Churches in the United States considered." In it he proposed a plan of government by a general body of clergymen and laymen. As he considered that it was doubtful if England would consecrate Bishops for the Church in the United States until the bitterness of the Revolution had subsided, and the necessity of supplying the various parishes was urgent, he proposed a plan which he thus set forth and elaborated in a subsequent portion of the pamphlet:

"In each smaller district, there should be elected a general vestry

or convention, consisting of a convenient number (the minister to be one) from the vestry or congregation of each church, or of every two or more churches, according to their respective ability of supporting a minister. They should elect a clergyman their permanent president; who, in conjunction with other clergymen to be also appointed by the body, may exercise such powers as are purely spiritual, particularly that of admitting to the ministry; the presiding clergyman, and others to be liable to be deprived for just causes, by a fair process, and under reasonable laws; meetings to be held as occasion may require."

The plan of government was substantially adopted, but the necessity for titular Bishops never arose. Bishop White maintained the principles of the "Case" to the close of his life. Upon his own printed copy of the last charge he delivered to the Diocese of Pennsylvania he has left a manuscript note justifying the suggestion in the pamphlet, and asserting that under certain conditions he would, then in his old age, follow that plan.

Children of Daniel Nash.

The children of Daniel and Olive (Lusk) Nash were:

Daniel, born January 1, 1797. He was a physician and afterward a druggist at Springville, Erie County, New York.

William Chester, born August 12, 1798. He settled in Springville, Erie County, New York, as a dentist. He married January 21, 1827, Barbara Weber of Richfield, New York.

Olive Lusk, born June 5, 1800. She married Hassan Munroe of Burlington, New York.

Anna Maria, born May 13, 1802. She married John M. Higbee.

John Frederic, born February 21, 1804. He settled in New Berlin, New York.

Elizabeth, born September 19, 1806. She married, first, Zadoc Norton; second, Sumner Nelson.

Edward Phinehas, born June 22, 1816; died August 19, 1819.

Olive Nash.

For notice see Volume IV, page 541.

Grace Church, Cherry Valley.

The Editor is indebted to the Rev. Charles Wesley Schiffer, the rector

of Grace Church, Cherry Valley, for the following copy of the report made to the vestry of Trinity Parish, Cherry Valley, December 19, 1806:

At a Vestry Meeting held on Saturday the 13th of December We the undersigned were appointed Delegates from Trinity Church Cherry Valley for the purpose of attending a General Meeting of Delegates from the different Episcopal Congregations in the County held on Thursday the 18th of December 1806 at St. John's Church in Otsego to make arrangements with the Rev. Daniel Nash for officiating in the different parishes the ensuing Year—We therefore submit the Results of our Mission for the Inspection of the Wardens & Vestrymen —The Meeting was opened at St. John's Church & after prayers being had by the Revd. Mr. Nash the Meeting was adjourned to the House of Majr. Joseph Tunnicliff—Where it was unanimously Resolved that the Rev. Mr. Nash should continue officiating in the different parishes viz. 1 5 part of the time in each of the following places, Cherry Valley, Richfield, Otsego, Butternuts & Fly Creek & that by the request of Mr. Nash the amo. of his salary should remain optionable with the different congregations so far as it Respected the additional sum which should be paid him over and above the original Sum granted to him at his first engagement with the different congregations—it was resolved that each of the Congregations should at the next General Meeting to be held on the last Thursday in December next submit a Statement of the payments made Mr. Nash during the ensuing year & that if there was any deficiency due him & unpaid by any of the Congregations Such Congregations Should close their Account by the Church Wardens giving their Note for such dificiency to the Revd. Mr. Nash—A Committee was also appointed to draft a petition to the Bishop to be signed by the Church Wardens of the different Congregations praying that a Suitable person be sent into the County as a Missionary.

All of which is Respectfully Submitted,

Cherry Valley, 19 December 1806.

JOHN DIELL
B. HENN

The parish of Cherry Valley was originally known as Trinity Parish. For notice on Grace Church, Cherry Valley, see Volume IV, page 356.

Henry Hobart Griswold.

On page 22 of Daniel Nash's "Record of Baptisms, 1797–1827," preserved at Cooperstown, under date of 1806, there is the following entry:

"Parent's names, Chester and Rhoda Griswold; Henry Hobart, born August 12, 1806. Baptized September 14."

[From Daniel Nash]

Cherry Valley Oct^r. 26. 1806.

Rev and Dear Sir,

I HAVE had the pleasure this Evening of receiving your kind Letter enclosing Fifty three Dollars for which I thank you and the other Gentlemen who have judged me worthy. Ah! my friend I feel unworthy of the many favours I receive —unworthy of having such respectable friends—unworthy of being so greatly blessed in my Office—may a just sense of myself and the many obligations I am under render me grateful and more assiduous in the service of my Lord and Master— I understand, by some particulars I have heard mentioned that my friends in the City speak of me with much esteem—however thankful I may be for their good-will—yet it is painful to reflect that I am spoken of more highly than I deserve—I shall feel fearful of visiting the City—for some particular Gentlemen will form an idea of me to favourable—they will be disappointed—Our good Bishop, while in the Country, I am informed spoke of me in the most favourable manner—perhaps a spirit of envy may be excited—I fear,—I have lived surrounded my bitter enemies and have learned to be cautious— You undoubtedly understand me—you may intimate it to our benevolent Bishop—

I wrote to you last Week—I have nothing new to subjoin

with respect the religious state of the People, only, that in my excursion, (since writing) in the North East part of the County and in the County of Montgomery, I have been more and more convinced of the extreme ignorance of People as to the all important truths of Christianity. They appear to sit in much darkness and, by their moral conduct, I should judge, in the Shadow of Spiritual Death — My heart is pained — Oh! that we had many faithful Labourors in the Vinyard — the Harvest is abundant — the Enemy is numerous — may the Lord protect us — You will be so kind as to deliver the Letter to M[r] Hamersly — I feel under obligations to him for his kindness and have taken this opportunity to acknowledge it — The Journals of the three last Sessions or Sittings of the Convention I have never received — For the future send it to Maj[r] Hale in Albany, he has a partner in Cherry Valley who is a particular friend to me. I shall then be blessed with a regular line of conveyance, and shall feel as tho' your letters were not detained by the way.

With esteem I am your
obliged friend and very
affectionate brother
DANIEL NASH

My friend, M[r] Prindle of Richfield is with me and requests that his particular Respects might be given — He loves the Church and he esteems all faithful Ministers —

The Bearer, M[r] Diell is Gentleman belonging to Place — let him be treated as a friend to Nash

Superscription:
JOHN H. HOBART D.D. — New York —
M[r] Diell.

ANNOTATIONS

Andrew Hammersley.

Andrew, a son of William Hammersley, was born in the city of New York. His father, a British naval officer, resigned in 1716, and settled in New York as a merchant, engaging in the profitable Mediterranean trade. His son succeeded him. Like his father, he was a vestryman of Trinity Church, serving from 1787 to 1807. He was also treasurer of the diocesan committee for the Propagation of the Gospel. His son William was a physician of great eminence, and the first professor of the Institute of Medicine at Columbia College.

Daniel Hale.

For notice of Major Hale see Volume III, page 180.

Mr. Prindle, or Pringle.

The name of Prindle does not appear in any extant records of Richfield. There was a large family by the name of *Pringle* settled near the present Richfield Springs. When in 1799 a parish by the name of St. Luke's Church was organized at Brewster's Tavern, John, Amasa, and Cyrus Pringle became members and liberal supporters.

Richfield.

For notice see Volume III, page 178.

John Diell.

Mr. Diell was an early settler in Cherry Valley. He was town clerk in 1803, and again from 1809 to 1812.

AARON OGDEN

AARON, a son of Robert Ogden, was born in Elizabeth Town, New Jersey, on December 3, 1756. He was graduated from the College of New Jersey in 1773. He spent some time as a teacher, but was thoroughly alive to the stirring events of the day. In the winter of 1775–76 he was one of those who captured the "Blue Mountain Valley," a vessel then lying off Sandy Hook, which was used for carrying munitions of war to Boston. In December, 1775, he became paymaster of the First New Jersey Battalion in the First New Jersey Regiment, commanded by his brother Matthias. He was at the battle of Brandywine, and was assistant aide-de-camp to Lord Stirling at Monmouth. He accompanied General Sullivan in 1779 on his Indian expedition to western New York, and had a horse shot under him at the battle of Springfield, New Jersey. He was entrusted with the delicate mission of being Washington's messenger to carry to Sir Henry Clinton a packet of papers concerning the trial of Major André, and a letter from that unfortunate officer to the general. He served with Lafayette in the campaign of 1781 in Virginia, and was specially commended by Washington for his gallantry in the siege of Yorktown. After the Revolution, he studied law and had a large practice. He was a presidential elector in 1796. On January 8, 1799, he was appointed colonel commandant of the Eleventh United States Infantry, and on February 26, 1800, deputy quartermaster-general of the United States Army. These appointments were cancelled by the disbandment of the army on June 15, 1800.

On February 28, 1801, Colonel Ogden succeeded James Schureman as United States Senator for New Jersey. He served for two years. On October 29, 1812, he was chosen governor of New Jersey in succession to Joseph Bloomfield. He died in Jersey City, April 19, 1839, in his eighty-fourth year.

AARON OGDEN

[From Aaron Ogden]

Elizth Town Nov 4 1806

My dear Sir,

WILL you have the goodness to deliver the enclosed, at a time, when Mrs Hobart may not observe it.

It is with the most heart pain, that I add that our dear friend Mrs Elias B. Dayton lies *extremely* ill, with a most violent and obstinate fever, and in an entire state of delerium.

My best love attend you all, and believe always

Most sincerely

Yours

Aaron Ogden.

You may easily judge of the distress that we all are in.

ANNOTATION

Elizabeth Catherine Dayton.

The following notice is found in "The Churchman's Magazine" for December, 1806, page 480:

"Elizabeth-Town, (New-Jersey) on Thursday morning Nov. 6th, 1806, Mrs. *Elizabeth C. Dayton*, Aet. 42, daughter of the late Rev. Thomas B. Chandler, and wife of Mr. Elias B. Dayton. In her death, her husband laments the loss of a beloved wife; her children, of a tender and affectionate mother; her sisters, of an endeared companion; her numerous acquaintance, of an esteemed friend. Her remains were conveyed to the silent tomb on Saturday, when together with the usual service of the Church, a pathetic sermon was delivered on the mournful occasion by the Rev. Mr. Rudd, Rector of St. John's Church, from 1st Samuel xx. 3. *There is but a step between me and death.* During the delivery of the discourse, the numerous relatives and friends testified with their tears, the high esteem which they entertained for the amiable person, whose breathless body lay before them.

"To enumerate the many virtues that ennobled the character of the deceased, would be unnecessary; for they are so well known as to need no encomium. The gentleness of her manners, the affability of her address, rendered her respected and beloved by all who had the honor of her acquaintance.

"Consoling to her afflicted relatives and friends will long be the remembrance of those virtues, which blessed by the mercy of her Saviour, have followed her to her eternal rest."

OGDEN TO MACKIE

[Aaron Ogden to Peter Mackie]

Eliz Town Nov 6–1806

My dear Sir,

OUR most dear and most valuable friend Mrs E. B. Dayton *is no more.*

She left us this morning about 10 o Clock and a most distressing scene surrounds us; you can better imagine than I can describe—indeed it is most painful to write at all. God bless you & our dear Mrs Makie we want all your aid to give consolation

Please deliver the enclosed as prudence may suggest

Yours mo truly

Aaron Ogden

Superscription:

Mr Peter Makie Water Street New York

To be sent instantly on the arrival of the Boat.

ANNOTATION

Peter and Elizabeth Mackie.

For notice see Volume III, page 167.

[From Aaron Ogden]

Elizabeth Town Nov. 6, 1806.

My dear Sir,

THE funeral of our dear departed friend will be attended on Saturday at 3 oClock, to which I am requested to invite you, and by Mrs. William Dayton, to say, that she hopes nothing will prevent you from coming, and that she is, in a particular manner very anxious to see you.

I am Dr Sir

yours most respectfully

Aaron Ogden

Doctor Hobart.

Superscription:
Revd. Doctor Henry Hobart Greenwich Street New-York.

ANNOTATION

Jane Tongrelou Dayton.
For sketch see Volume III, page 165.

[From James Kemp]

Castle-Haven, Nov. 20. 1806—

My Dear Sir

YOUR letter was handed me by Bp. White. It was truly pleasing, and served to increase that affection & esteem for you which is one of the sweetest cordials of life to me. I could have conversed with you a few days without intermission, and with much delight & profit. But my duty called me home. I was not very well—I had left some of my parishioners sick and the business that called me to Philadelphia had drained my pocket. I wanted to take your advice particularly about a subject that has for some time back agitated my mind occasionally. I mean a change of situation. I fear I am doing but little good, and perhaps a change of situation would be happily instrumental in increasing my usefulness.

I spent a good deal of time with our good friend Bishop White. He was very kind and more communicative than usual. We discussed several knotty points in Divinity. He read our controversy on this shore and was pleased to say that we had done no more than our duty. On the manner of our performing that duty, he was reserved. On the succession, he avowed he had not changed his opinion, and said he saw no other way that the reformation on the Continent could have been effected than by admitting such a necessity, as then existed. Here I was obliged to differ from him. He read to Dr Andrews & myself a long letter that he had written to you upon a book of Dr Hickes' on the Ch Priesthood. I want to see that book. But from a hasty view of the Bp's arguments, I should rather imagine that Hickes' doctrines are not altogether defensible. He cuts off Dr Secker & of course my self from the Church. This is a serious affair and deserves mature consideration.

The season for Camp-Meetings is now pretty well over and all is quiet and still. We are however preparing to counteract their violence, against another summer. The errors and extravagancies of the M^ds^, some of our ministers have boldly attacked, for you must know that they have gone so far as to ridicule our noble Liturgy. I am preparing a tract on Conversion, in which I mean to introduce Hale's account of the Conversions in the Bible and also the questions by a Lady with their answers.

The state of our Bp's health is a subject of great concern with us. He is unable to perform his duty, and the Church is suffering on that account. Still we fear, the result of an attempt to elect a Suffragan. Our old men are feeble and impotent— Our second class ought not to supersede them if possible. And if this was deemed expedient, there is some room to dread a want of unanimity. But these things we must trust, the Great Head of the Church will clear up. M^rs^. Kemp and my family unite in love to you & your family—Write me soon—Your affectionate Brother JA^S^ KEMP

Superscription:
Cambridge M^d^ Nov. 27^th^
THE REV^D^. D^R^. J^N^ HENRY HOBART New York.

ANNOTATIONS

William White on George Hickes.

The letter referred to by Dr. Kemp will be found in Dr. Wilson's "Memoir of Bishop White," page 370. It is dated Philadelphia, October 30, 1806. The Bishop wrote a second letter on the subject on June 15, 1807.

John Andrews.

John Andrews, a son of Moses and Letitia Andrews, was born in Cecil County, Maryland, near the head of Elk, on April 4, 1746. He was prepared in the Elk School, and was graduated with honours from the College of Philadelphia in 1765. Mr. Andrews taught in the grammar school of the college, both before and after his graduation. In 1766 he took charge of a classical school at Lancaster, Pennsylvania. He studied theology under the Rev. Thomas Barton, missionary in that town. He went to England with his friend, Samuel Morgan, for ordination. On February 2, 1767, with Mr. Morgan, he was made deacon in the royal chapel of St. James, Westminster, by the Rt. Rev. Dr. Lowth, Bishop of St. David's, acting for Dr. Terrick, Bishop of London. He was ordained priest with Mr. Morgan, in the same chapel, February 15, 1767, by the Bishop of London. He was appointed by the Venerable Propagation Society as missionary at Lewes, Delaware. He continued to work in that field for three years, when he removed to York, Pennsylvania. He also had charge of Carlisle. In 1774 he was incumbent of St. John's Parish, Queen Anne County, Maryland. In 1777 he returned to Pennsylvania, and opened a classical school at York. Here he knew Major John André, who spent the months of his parole in that town after his capture at St. John's by General Montgomery's army. He found him, as every one did, a man of elegant manners and many accomplishments.

In 1782 Mr. Andrews became rector of the parishes of St. Thomas and St. James, Baltimore County. He opened schools in both parishes, which were very well attended. The meeting of Dr. Coke and Mr. Asbury at the Methodist Conference in Baltimore in December, 1784, led Dr. West of St. Paul's Church, Baltimore, and Dr. Andrews to endeavour to bring about the inclusion of the Methodist body in the Church. Conferences were held by them with the men most prominent, particularly with the newly appointed superintendent.

Dr. Andrews removed to Philadelphia in 1785 to take charge of the newly formed Episcopal academy. He was a teacher of very great gifts, and as rector of the academy acquired an enviable reputation. In 1721 he was made vice-provost of the reorganized University of Pennsylvania, and also professor of moral philosophy. In 1810 he succeeded Dr. McDowell as provost.

He died suddenly on March 29, 1813, in the sixty-seventh year of

his age. A former pupil, the Rev. Dr. Samuel B. How, says: "He was a fine specimen of the old-school gentleman of a former generation."

George Hickes.

The Rev. Dr. George Hickes was one of the most learned divines among the non-jurors in the early years of the eighteenth century. His writings were largely controversial, but he also prepared books of devotion, notably a revision of Austin's "Offices," published in 1707. He was consecrated by the non-juring Bishops as Suffragan Bishop of Thetford.

James Kemp on Conversion.

Dr. Kemp carried out the intimation in this letter, and prepared a tract, which he published in 1807, with this title:

"A tract upon Conversion, with an appendix containing six important Questions with Answers, on the Knowledge of the Forgiveness of Sins. 'And be renewed in the Spirit of your mind.' Eph. iv. 23. By Rev. James Kemp, D.D., Rector of Great Choptank Parish, Dorchester County. Baltimore: Printed for Cole and J. Bonsal by Joseph Robinson, 1807."

William Hales.

William, a son of Dr. Samuel Hales, curate and preacher at the Cathedral Church of Cork, Ireland, was born April 8, 1747. He was educated by his maternal uncle, James Kingston, Prebendary of Donoughmore, graduated from Trinity College, Dublin, Ireland, in 1768, and was made a fellow in the same year. He became a tutor in the college. It is said that he wore a white wig, as some of the parents of the students thought him too youthful in looks. He is called "a pleasing lecturer and instructor," although it is traditional that he often aroused some of his scholars from their slumbers with pitchers of cold water. He was advanced to the professorship of Oriental languages, of which his knowledge was profound. In 1788 he was promoted to the rectorship of Killesandra, County Cavan, Ireland. As a parish priest he was earnest and active, and treated the poor and the rich with equal consideration. The gentry found him an intelligent and agreeable companion, and the peasantry had in him a sympathetic and generous friend. He married Mary, a daughter of Archdeacon Whiley. They had four children,

two sons and two daughters. In 1801, after visiting a poor strange beggar woman, he contracted a severe attack of malignant yellow fever, which left him weak for the remainder of his life. He was an untiring student, spending much of the day in abstruse calculations or solving deep problems, and giving the evening to his family, when he would read aloud the "Arabian Nights" to his children, and then play games or romp with them. In 1820 his mind began to fail, and he gave up active work. He died January 30, 1831. Dr. Hales will always be best known by his profound work upon chronology, to which he devoted twenty years. It was published in three volumes under this title: "A New Analysis of Chronology. London, 1809 to 1812."

Among his other works are:

Sonorum Doctrina rationale et experimentalis. London, 1778

Analyses Aequationum. Dublin, 1780

De Motibus Planetarum Dissertatio. Dublin, 1782

Irish Pursuit of Literature. 1799

Methodism Inspected. Two parts. Dublin, 1803–5

Prophecies respecting Christ. Second edition. London, 1808

Tenets of the Roman Hierarchy. London, 1813

Letters on the Sabellian Controversy in the Anti-Jacobin Review; expanded into Faith in the Holy Trinity. Second edition. London, 1818

Essay on the Origin and Purity of the Primitive Church in the British Isles. 1819

The full title of the tract to which Dr. Kemp alludes is: "Methodism Inspected. Part I. With an appendix on the Evidences of a State of Salvation. By William Hales, D.D. Rector of Killesandra. For though ye may have the ten thousand schoolmasters in Christ, yet have ye not many fathers. 1 Cor. 4.15. Dublin. Printed for H. Colbert, 136 Capel St. London: Sold by J. Spragg, 16 King Street, Covent Garden. 1803."

Dr. Kemp thus introduces this quotation from Dr. Hales's "Methodism Inspected," Part I, page 55:

"A mind under the guidance of sober reason, and impressed with an awful sense of the importance of the work is surely the best qualified to apply the appointed means, and to pray for divine grace. And if we consider the cases of conversion recorded in Scripture, we shall find nothing but what is reasonable moderate and correct.

"As these have been exceedingly well stated by the learned Dr. Hales, Rector of Killesandra, I shall transcribe them from his book entitled 'Methodism Inspected.'" [*Tract on Conversion*, *p.* 24.]

Questions by a Lady on Conversion and their Answers.

There appears to be no method of identifying the author of the "Questions," or the clergyman who answered them. They appeared first in the London "Christian Observer" for March, 1803. Dr. Kemp prefixes this explanation:

"The following piece which has appeared in several publications, I think so valuable and so nearly related to the foregoing tract, that I cannot help believing that its circulation will be highly useful. The occasion of it is said to be this: A truly religious and intelligent lady, was very strongly urged by a pious relative to unite herself with the followers of Mr. Wesley. After much anxiety she laid before a Clergyman, in whom she had confidence, six questions to which she requested his answers. The result was that, by the blessing of God she was freed from her doubts and confirmed in her attachment to the Church." [*Tract on Conversion*, *Appendix*, *p.* 3.]

The questions were:

"What is it to be converted? How can we be assured, that this work is accomplished in us? What foundations from Scripture have we to believe that we may, in this life be assured of our Salvation, or that our Sins are forgiven? May we believe that a conviction of sins in this world is, often or ever, an immediate operation of the Spirit, so strong and so clear, as not to be mistaken by the person wrought upon? or is it, more frequently, a gradual work, by which the whole soul is drawn to God? Can we not be in a state of salvation without the conviction that our sins are forgiven? Has true faith in Christ these two fruits inseparably attending it: dominion over sin and constant peace from a sense of forgiveness?"

Dr. Kemp changed the phraseology of the "Questions" in several places, and omitted the long notes upon theological subjects found in the republication of them in Dr. Hales's "Methodism Inspected," pages 79 to 94.

[From Philander Chase]

Dear Sir:

We are very happy, in that we had a safe passage of about Thirty days, from N. York to this City; and in the beneficial effects which the Sea Voyage, has had on the state of Mrs. Chase's health. Had I no other Reasons *this* would be amply sufficient, to call forth *all my powers to bless the Lord for his goodness.*

I find the kind letter you wrote me, before my departure for the North[d], date ye 9th of April 1806, safely reserved in the Post Office; and be assured, I read it over with much pleasure:—for, although we have had the pleasure of an interview since, yet the salutary and fraternal advice you give me, is as necessary, & I trust as duly appreciated *now*, as it would have been, had your epistle arrived before I went away. Pray accept of my thanks, & gratify my wishes in a continuation of such favours.

I performed divine service in public last sunday. The congregation was large & Respectable. Yesterday I met the Vestry who treated with much politeness.

Of our Public affairs I'll say nothing; because I know so little myself.

Pray give me all the news you can, especially those occurences which concern our Zion and literature in general.

Mrs. Chase joins in respectful compliments to Mrs. Hobart.

Your affectionate Brother

Philander Chase

Rev. Dr. Hobart.

New Orleans, Decemr. 4. 1806

ANNOTATION

Mary Chase.

Philander Chase married, July 17, 1796, at Bethel in Vermont, Mary, the daughter of Daniel and Mary Page Fay of Hardwick, Massachusetts. She was born in 1779. The young couple set up housekeeping in an old Dutch house in the rear of the Philip Van Rensselaer mansion at Albany, and there their first son was born. For twenty-two years the young wife shared the wanderings and anxieties of her husband. The journey to Worthington in 1817 overtaxed her strength, but the brave soul fought hard against homesickness in her uncongenial surroundings. Her granddaughter, Laura Chase Smith, on page 132 of her Life of the Bishop, thus pathetically describes the end:

"From that time she failed; her prayers that she might be spared the agony of losing her dear son were granted. Not in the way her friends would have chosen. She went on her way to the world of light and life, patiently and humbly bending her sweet spirit to the will of God, blessing her beloved husband and children with her last breath when, on the fifth day of May, 1818, she found her rest. A little less than a year ago, she had left her dear home in Hartford, where her life had been surrounded by the loving presence of congenial friends, and where her sons now in college could spend their holidays with her. This happy circle was now broken, her first born son had been kissed for the last time on the day she left, she never saw him again; and her son at Harvard, the beloved Philander, also never met his mother again in this life. Within a few days these beautiful boys too had passed beyond. The little son Dudley, who could not feel his loss, was alone left of those whom she had loved, and for whose welfare her life had been one continual prayer. There were other friends, dear brothers and sisters in Vermont, who would all gladly have ministered to her comfort, and who by the stern necessities of life were deprived of this privilege. And thus this beloved woman died, and was buried under the chancel window of the new church at Worthington. Her prayer was answered that she might never be called upon to find a second home, or to endure the sorrow of parting again from those she loved.

"The tablet to the memory of Mary Chase, in the church at Worthington, bears this inscription:

PHILANDER CHASE

SACRED
TO THE MEMORY OF MARY CHASE
FIRST WIFE OF THE FIRST BISHOP OF OHIO
PHILANDER CHASE, SEN. D.D.
AND DAUGHTER OF DANIEL AND MARY FAY
BORN AT BETHEL, VERMONT, 1779
MARRIED JULY 19TH, 1796
DIED MAY 5TH, 1818

IN THE FAITH OF THE ATONEMENT
BY THIS FAITH SHE LIVED THE LIFE OF THE
RIGHTEOUS. IN DEATH SHE HAD THE HOPE OF
A BLESSED RESURRECTION OF ETERNAL LIFE.

THIS TABLET IS INSCRIBED BY THOSE WHO
KNEW HER MANY VIRTUES AND WHO HOPE
BY FOLLOWING HER EXAMPLE TO MEET
HER IN ANOTHER AND BETTER WORLD."

[From John Churchill Rudd]

Eliz Town Dec 6 1806.

My Dear Sir,

BY Master George I send your book, together with y^e^ sermon I delivered at y^e^ funeral of M^rs^ Dayton. I have only time to tell you that all here are well. I hope you will make such arrangements, as when M^rs^ Hobart visits this place, to relieve me of my duty for a Sunday; if not otherwise you probably will find it convenient to exchange. If you have a copy of y^e^ life of D^r^ Johnson by you, you may if you please send it to me. The Xian's Mag^n^ we understand is on y^e^ way.

Yours with gratitude & affection

John C Rudd

No superscription.

ANNOTATIONS

Master George.

There seems to be no method by which this pupil of Mr. Rudd can be identified.

Sermon of John Churchill Rudd on the Death of Mrs. Dayton.

See notice on Elizabeth Catherine Dayton, page 217.

Chandler's Life of Dr. Johnson.

For notice see Volume I, page xii, and Volume III, pages 417 and 528; also correction in this volume, page 39.

The Christian's Magazine.

This periodical was projected by Dr. John Mitchell Mason, pastor of the Scotch Presbyterian Church in Cedar Street, New York. Dr. Mason was one of the most distinguished men in the city, a student of the University of Edinburgh, a thoroughly trained theologian of the Scotch pattern, and a preacher of great force. When only twenty-two years old he had succeeded his brilliant father in the pastorate of

the church. Dr. Mason was fond of controversy, polemical by nature, and thoroughly convinced of the truth of the Presbyterian position. Early in the nineteenth century he had crossed swords with Dr. Bowden. When the "Miscellanies," and the answers to them, appeared in the "Albany Centinel," he was the firm ally and supporter of his friend, Dr. Linn. It was the publication of the "Essays" that led to the establishment of a magazine in which the Presbyterian point of view could be presented. In the first number Dr. Mason writes a long salutatory, dated December 6, 1806, in the course of which he says that the defence of Evangelical truth was the main purpose of its existence, while the moral and spiritual elevation of its readers by articles on practical subjects was not to be neglected. He thus continues:

"Yet there are times when all such considerations must yield, when no voice must be silent nor any hand be idle which can aid the great interest of scriptural religion; and when their friends are bound, at the hazard of reproach and loss and other evil issues to display a banner because of truth. Such a time is the present. . . .

"The Magazine will support that Ecclesiastical government which combines the visible unity of the Church Catholic with perfect equality of rank among her Ministers, and the Chief of those tenets which are known as the doctrines of the reformation." [*The Christian's Magazine, New York, December* 6, 1808.]

In its first number there was a review of the "Essays," which is continued in two other numbers. So bitter was the tone of the review, and so unfair did Dr. Hobart and his friends consider the comments of Dr. Mason, that it led to the series of letters by Dr. Hobart afterward collected as "An Apology for the Apostolic Order." Dr. Mason commences a notice of Dr. Hobart's "Letters" thus: "The purpose of these letters, as their title indicates, is to depress the credit and resist the influence of the 'Christian's Magazine.' That this work has claims to the dislike of high Churchmen we affect not to deny. One of its objects, although by no means the primary one, is to investigate generally the pretensions of the Episcopal hierarchy. As a means for accomplishing this particular end, it commenced a review of that 'Collection of Essays' which Dr. *Hobart* republished in a single volume, with comments of his own." The magazine continued until 1811. Its chief contributor was the Editor. Dr. Sprague in his "Annals," volume iv, page 3, says:

"In this work his versatile mind had full scope. Though it partakes in no small degree of a polemical character, it shows that he was equally at home in almost every species of composition, and almost every department of learning."

Dr. Mason's powers failed after 1824, when he retired from all work. He died in the city of New York, December 29, 1829, in the sixtieth year of his age.

The title-page of the magazine reads: "The Christian's Magazine: Designed to promote the Knowledge and Influence of Evangelical Truth and Order. New York, Printed by Hopkins and Seymour. No. 118 Pearl street."

AMOS GLOVER BALDWIN

AMOS GLOVER BALDWIN was made deacon by Bishop Moore in Trinity Church, Utica, on the day of its consecration by the Bishop, September 7, 1806. After Jonathan Judd went to Johnstown, in November, Mr. Baldwin took charge of the parish. He showed very real ability. Upon his ordination to the priesthood he became rector, September 22, 1807. His effective work in Utica is mentioned in the sketch of Trinity Church in Volume II, page 487. He found it weak and left it strong. Upon his resignation in 1818 he went as a missionary to St. Lawrence County, where he remained five years, and then went west and engaged in missionary work in Ohio. In 1824 he became rector of St. Paul's and St. Mary's Churches, Charlton, New York. In 1826 he was in Zanesville and Newark, Ohio. He returned to New York, and served Ovid and Watkins until 1829. In 1830 he took charge of Constableville for four years, when he went to Aurora. In 1837 he was missionary at Mayville and Jamestown. His last parishes were Montezuma and Cayuga. In 1840 he retired from active work and made his home in Auburn. He died on Christmas Day, 1844. Bishop De Lancey said of him:

"He was contemporary with the early efforts to establish and extend the Church in Western New York, and long labored in this diocese and elsewhere with a heart and mind devoted to her interests."

"The Churchman" for Saturday, January 11, 1845, has this notice, taken from "The Gospel Messenger:"

"Died at Auburn on Christmas Day, the Rev. Amos Glover Baldwin at the age of 66 years. Mr. Baldwin has been extensively known as a minister of the Church for about thirty years. He was for some time Rector of Trinity Church in this city, and a laborious missionary through this and several of the adjoining counties. The interment of the departed servant of the Altar took place on Friday, December 27th, and the Rector of St. Peter's Church delivered a funeral sermon on the morning of the following Sunday."

[From Amos Glover Baldwin]

Utica Dec. 13th 1806

Rev. & Dear Sir—

As it is three months since I was admitted to Holy Orders and appointed a Missionary it is my duty to write to you to inform you in what manner I have employed the time. I wrote you a few weeks since informing you that Mr. Judd had resolved to leave this place for Johnstown. Before that I had filled his place in his absence. I returned to this place last wednesday having been absent five sundays. The first, I performed Divine Service in Milton Saratoga county—the day before Nov. 8th preached a lecture in Galaway a few miles distant from Milton. The next Sunday, being in Berkshire, Mass. on a visit to my father's I performed divine service in Gt. Barrington for the Minister of the parish, Mr. Griswould. On the 23d. I was in Schenecdady, Mr. Stebbins being in Albany and Mr. Beasley in Charlton, Saratoga. On the 30th I was in Cherry Valley and performed Divine service for Mr. Nash.

Sunday Dec. 7th I was in Fairfield, Herkimer County, seven miles north of the Little Falls on the Mohawk. I performed divine service in the Academy and spoke to a respectable and attentive congregation. It was the first time that divine service according to the Episcopal mode had been performed, perhaps within twenty miles of that place. I arrived there Saturday evening at sundown. The people had no time to speculate upon the subject before they had assembled to hear our solemn service performed; and I believe that I can say with truth that none went away displeased, but most of them solemnly impressed. A Mr. Ward was very active in giving information, and the congregation exceeded anything that I hoped for. I found there fifteen or twenty families within the circle of a

few miles who are attached from education and principle to the church. We had a conference between services and proposed to meet on the first monday of Jan. to organize themselves or prepare for it. Some of these people had attended Church but few times since the revolution who have notwithstanding, not departed from their first love of her. I may say that it was the first time that I experienced the sublime pleasures of a minister of Christ. The prospects of soon collecting a good church of respectable people there are so great that I shall give them every attention in my power. I baptized two infants. When I go again which I hope to do in Feb. and perhaps as soon as Jan. Mr. Ward, mentioned above, a respectable farmer, with his family of nine children intend to be baptized, with several others. This must to me be a great solemnity, himself being as old as my father. If there are any prayer books or tracts in the gift of the Church, they would certainly be well bestowed among the people in these parts. If any are sent I could wish them to be at my own particular disposal. On monday evening the 8th. I preached a lecture in Salsbury four miles East of Fairfield to a good collection of people. On Tuesday evening I preached in Herkimer Court-house, and the next day baptised a family of six children, and in the afternoon returned to Utica, and shall preach tomorrow in this Church.

Your Obt. St.

Amos G. Baldwin.

No superscription.

ANNOTATIONS

Jonathan Judd.

For sketch see Volume III, page 30.

St. John's Church, Johnstown.
For notice see Volume IV, page 247.

St. James's Church, Milton.
For notice see Volume II, page 458.

Galway.
Galway is in the western tier of towns in Saratoga County. It is bounded on the north by Providence, east by Milton, south by Charlton, and west by the county line. It was erected from Ballstown, March 7, 1792. It was settled in the fall of 1774 by some Scottish emigrants, among whom were William Kelly, John and James Major, and John McHarg. In 1778 a company of settlers, led by Rev. Simon Smith, came from Centrebrook in Rhode Island, and established themselves at York Corners. The first Church organization was Scottish Presbyterian, under the Rev. James Main. Baptist Churches were formed in 1788 and 1789. Whatever work was done by Amos Glover Baldwin, Frederick Van Horne, and other clergy of the Church seems to have been without permanent results.

St. James's Church, Great Barrington.
For notice see page 27.

Samuel Griswold.
For notice see page 26.

St. George's Church, Schenectady.
For notice see Volume II, page 422.

Cyrus Stebbins.
For sketch see Volume IV, page 416.

St. Peter's Church, Albany.
For notices see Volume III, page 293, and Volume IV, page 297.

Frederic Beasley.
For sketch see Volume III, page 325.

St. Paul's Church, Charlton.

Charlton is in the southwest corner of Saratoga County: on the north is Galway, on the east Ballston, and on the south it is bounded by an irregular line parallel with and four miles from the Mohawk River. Its first settlers in 1770 were Joseph Gonzalez and John Consalus. In 1773 came Thomas Sweetman, David Maxwell, John Holmes, Nathaniel Cook, and Isaac Smith. In 1788 among other settlers were Zopher Wicks, Gideon Hawley, and Seth Kirby. The first Church organization was by the Presbyterians on December 11, 1792, the Rev. William Schenck being the first minister. On December 10, 1803, a meeting was held, with James Sherwood as chairman, and Eleazer Dows and Joseph Van Kirk as secretaries, when it was decided to organize a church by the name of St. Paul's Church, Charlton. Jeremiah Smith and James Sherwood were chosen as wardens, and Robert Benedict, James Bradley, John Lundrum, Eleazer Dows, Eliud Davis, Mathew La Rue, Joseph Van Kirk, and Patrick Callahan were elected vestrymen. On March 17, 1804, a lot thirty rods square was purchased of Joseph Brown. The church was built in the same year by Eleazer Dows, at a cost of twelve hundred dollars. Its dimensions were thirty by forty-two feet. On November 14 a glebe was purchased from Chauncey Belden for eleven hundred dollars, and the income was used for the church until the glebe was sold in 1840. In 1836 the church was repaired and improved. In 1877 the value of the church property was six thousand dollars, and there was a glebe fund on hand of eight hundred dollars. The first rector was the Rev. Frederick Van Horne, who was inducted August 9, 1805, by the Rev. David Butler of Troy, the Rev. Cyrus Stebbins being present and assisting. His salary was £60 a year. In 1812 he was succeeded by David Huntington, who resigned in 1817. His successors up to 1877 were James Bowers, Amos Glover Baldwin, Edward Davis, Theodore Babcock, Nicholas J. Seely, John H. Betts, Elias Weil, James H. Tyng, Francis C. Wainwright, Reginald H. Barnes, and Stephen Van Rensselaer. After 1857 it was connected with Calvary Church, Burnt Hills, where there is a rectory, under one rector. The rectorship of Calvary Church, Burnt Hills, was vacant in April, 1912. The number of communicants, as given in the American Church Almanac for 1912, was ninety-seven for Burnt Hills and thirty-three for Charlton.

Grace Church, Cherry Valley.

For notices see Volume IV, page 356, and page 211 of this volume.

Daniel Nash.

For sketch see Volume III, page 110.

Trinity Church, Fairfield, New York.

Fairfield is in Herkimer County. It was originally erected from Norway, February 19, 1796. Benton's "History of Herkimer County," page 397, gives the following boundaries: "Beginning on the middle line in Glen's purchase, in the west bounds of Manheim, and running thence westerly, along the said middle line of Glen's purchase to the southwest corner of lot number seven; thence northerly to the northeast corner of lot number five in said purchase; thence westerly along the line between lots number five and six, and the same continued to the west Canada creek; thence up and along the said creek, to the town of Newport; then along the bounds of Newport to the southwest corner of Norway; then along the south bounds of Norway, east to the west bounds of Salisbury; and then along the same to the place of beginning." A part of Newport was taken off in 1806, and a part of Little Falls in 1829. In 1770 the first settlers in Fairfield were German families by the name of Maltanner, Goodbrodt, and Shaffer. Cornelius Chatfield, Abijah Mann, Josiah, David, and Lester Johnson, and John Bucklin established themselves in Fairfield before 1786. The first religious services of any kind were held in 1791 by a Presbyterian minister, the Rev. Mr. Fields. Peter and Bela Ward, two staunch Churchmen, settled in the same year, and under their auspices services were held from time to time. A meeting to organize a parish was held January 5, 1807, and the name chosen was Trinity Church in the Town of Fairfield. Andrew A. Bartow and Jonathan Hallett were elected wardens, and Stoddart Squires, Charles Ward, Elijah Blanchard, William Wakley, Peter Ward, Philip Paine, Joseph Teall, and Abiel Burnett were chosen vestryman. A lot was purchased in September, 1808, from Richard Smith, upon which a church was erected, which was consecrated October 28, 1829. Among the early rectors were Daniel M'Donald and Virgil Horace Barber. Dr. M'Donald was afterward rector of Trinity Church, Geneva, and founder of Hobart College. The academy at Fairfield had a high reputation, and

at one time it was hoped to make it a training-school for the ministry, but the decline of population, owing to western emigration, made that impossible. The parish has suffered periods of severe depression, and has been served irregularly during the last forty years. In 1869 the rector was Samuel K. Miller. In 1896 the rector was Clarence Mortimer Conant. The growth of the parish of the Church of the Memorial at Middleville has drawn largely from the strength of Fairfield. In 1905 Robert Scott was rector. In April, 1912, the rectorship was vacant. The American Church Almanac for 1912 reports ten communicants.

Emmanuel Church, Little Falls.

The town of Little Falls is in the interior of Herkimer County, south of the centre. It includes portions of the old L'Hommedieu and Lindsey purchase, Glen's purchase of 1759, Guy Johnson's tract of 1765, and the Fall Hill patent. It is a broken upland, divided by the narrow gorge of the Mohawk River, which flows in a northeasterly direction through the town in a series of rapids and cascades. Its first settlers came in 1722, and were part of the large number of poor Germans from the Palatinate. Among them were John Jost Temouth, Mary Beerman, Nicholas Kessler, Johannes Pouradt, and Christian Fox. While there were farms in the vicinity of the present village before the Revolution, there was only one dwelling-house and grist-mill within its limits. John Porteous was the first actual inhabitant in 1790, when he opened a store in the only house then standing. He was soon followed by William Alexander, Richard Phillips, Thomas Smith, Joel Lankton, Richard Winsor, William Carr, William Moralee, Washington Britton, Alpheus Parkhurst, John Drummond, Eben Britton, and Josiah Skinner. The earliest religious services were held by Presbyterian ministers. In 1796 a church building in the form of an octagon was commenced under the direction of John Porteous, Abraham Neeley, Nicholas Thumb, and Henry J. Klock. The church was a prominent object, and attracted much attention from travellers. Though many of those who built it were Presbyterians, it was open for any religious service with the consent of the trustees. A Presbyterian Church was organized June 29, 1812. A Baptist Society was formed in December, 1830, and a Methodist Society in 1832. The town, which included the village and outlying settlements, was formed from

Fairfield, Herkimer, and German Flats, February 16, 1829. The village of Little Falls was incorporated March 30, 1811.

Only occasional services of the Church appear to have been held until 1820, when Henry P. Powers, who had been made deacon by Bishop Hobart on August 16 of that year, was sent to Trinity Church, Fairfield. He commenced services in Little Falls soon after, which were so well attended that on February 22, 1823, a meeting for organization was held, when the name chosen for the parish was Emmanuel Church, Little Falls. Nathaniel Benton and Charles H. Feeter were elected wardens, and Oran G. Otis, Lester Green, Solomon Lockwood, Abner Graves, Andrew A. Bartow, William G. Borland, Thomas Gould, and Daniel H. Eastman were elected vestrymen. In 1824 Phineas L. Whipple served the parish in connection with Fairfield. William M. Weber, who had been made deacon by Bishop Hobart on April 12, 1826, succeeded him. Measures were taken to build a church, services being held in the octagon church and the school-house. At length, with the aid of a gift of one thousand five hundred dollars from Trinity Church, New York City, a church was built in 1834, which was consecrated by Bishop Onderdonk on October 4, 1835. The rectors from 1834 have been Henry S. Attwater, William S. Bartlett, Thomas Towell, Edward Livermore, Timothy F. Wardell, J. H. McIlwaine, William R. Johnson, Robert C. Rogers, Henry Stanley, Albert Danker, A. J. Arnold, Hobart Cooke, Sheldon Munson Griswold, now Bishop of Salina, Ernest Mariett, and Angus C. Macdonald. The rector in April, 1912, was Charles E. S. Rasay. The number of communicants, as reported in the American Church Almanac for 1912, was two hundred and forty.

Fairfield Academy.

On March 13, 1803, a charter was granted by the regents of the university to Moses Mather, Thomas Manley, Nathan Smith, Samuel Giles, Westel Willoughby, Jr., William Griswold, Alvah Southworth, Cyrus M. Johnson, John Meyer, Jonathan Hallet, Abijah Mann, Mathias B. Talmadge, Samuel Wright, William Smith, Benjamin Bowen, Charles Ward, Clark Smith, Thomas Bennett, Moses Wheeler, Francis A. Bloodgood, Aaron Hackley, John Snell, John Herkimer, and Henry Coffin. The first principal was the Rev. Caleb Alexander, who made the institution very popular. He was the author

of several educational works. In 1812 he removed to Onondaga Hollow, where he died at the age of seventy-three. Among his immediate successors were Daniel McDonald and Virgil Horace Barber. The academy flourished for more than sixty years, but with other academies of that day, declined in numbers and influence.

Peter Ward.

See notice on Trinity Church, Fairfield, page 238.

Salisbury.

The town of Salisbury was formed from the town of Palatine in Montgomery County, in March, 1797. A settlement had previously been formed at Burrell's Corners, when a Presbyterian Church had been organized in 1795 and a Baptist Church in 1800. The Universalist congregation was formed in 1822, under Elder Stephen Pratt. No attempt seems to have been made at any time to organize the Church in Salisbury.

Trinity Church, Utica.

For notice see Volume II, page 484.

Herkimer.

For notice see Volume III, page 13.

[Amos Glover Baldwin to Benjamin Moore]

Utica Dec. 13th 1806

Rt. Rev. Father

MR. Williams of this place with whom you are acquainted sets out for Congress on Monday by whom I with great pleasure write to my Bishop. I have written to Mr. Hobart as the canon requires. Nothing has taken place here or in Paris since you left here but what I presume you are already acquainted with. Mr. Judd has been gone to Johns-Town about three weeks. I returned to this place last wednesday having been absent five sundays. On the 7th of this month I officiated in Fairfield, Herkimer County, ten miles North East of Herkimer, and seven North of the Little Falls on the Mohawk. It was the first time that divine service according to our mode has been performed perhaps within twenty miles of that place. A respectable congregation assembled; and I was extremely happy to learn that none were disgusted or displeased, but many solemnly impressed at hearing our excellent service performed. It was saturday at sundown before I arrived in the place, and, therefore, all who are attached to the Church did not receive information of my being there. And indeed no one knew all that are attached to us. Everything exceeded my most sanguine hopes. I found within the circle of a few miles during my stay of two days and a half, fifteen or twenty respectable families, and some of them influential characters. Some of these have attended the Church but very little since the revolution, but still love her with all their hearts. You would have smiled, I believe, to see them bring in books in which the name of George was not the least conspicuous. I hope that I have been the means of rekindling a flame of piety and love to the Church which will

never go out in that place. They will meet soon for the purpose of organizing themselves. I intend to give them every attention in my power. If any prayer books or tracts are in the gift of the Church they would do great good there. The larger catechism would be a good book, I think.

Your Obt & Hble St

AMOS G. BALDWIN.

Superscription:

RT. REV. BENJ. MOORE New York

By Mr. Williams.

ANNOTATIONS

Nathan Williams.

Mr. Williams was the first postmaster of Troy. He removed to Utica in 1797, and was prominent and active in the affairs of the town and did much to improve its condition. He was a founder of the first library and served as librarian. He held many public offices. He was president of the village, president of the Manhattan Bank, district attorney, member of the Assembly from 1816 to 1818, and member of Congress from 1805 to 1807. He was made clerk of the supreme court of the state, and removed to Geneva, where he died September 25, 1835. He was a staunch Churchman, and was warden of Trinity Church from 1807 to 1808, and from 1809 to 1831.

St. Paul's Church, Paris Hill.

For notice see Volume II, page 499.

Jonathan Judd.

For sketch see Volume III, page 30.

St. John's Church, Johnstown.

For notice see Volume IV, page 247.

Trinity Church, Fairfield.

For notice see page 238.

The Larger Catechism.

The book referred to by Mr. Baldwin was an adaptation of the Catechism of Bishop George Innes of Brechin, Scotland, first republished in the United States by Bishop Seabury. It had the following title as first issued in New York:

"The Catechism of the Protestant Episcopal Church in the United States of America. Published at the Expense of a Fund arising from the Charitable Contributions of the Members of the Protestant Episcopal Church in the State of New York. New York, Printed by T. & J. Swords, No. 99 Pearl street. 1802. Appended. A Catechism published at the Expense of a Fund arising from the Charitable Contributions of the Members of the Protestant Episcopal Church in the State of New York and Recommended by the Bishop and Clergy."

A second edition was published under this title: "The Catechism of the Protestant Episcopal Church in the United States of America. To which is annexed, A Catechism designed as an Explanation and Enlargement of the Church Catechism. Recommended by the Bishop and Clergy of the Protestant Episcopal Church in the State of New York. The third edition. New York: Printed and sold by T. & J. Swords, No. 160 Pearl street. 1806."

JOHN CHURCHILL RUDD

[From John Churchill Rudd]

Eliz Town Dec 27th 1806.

My Dear Sir,

If you have a spare copy of ye life of Dr Johnson will you hand it to my Brother? as I wish him to send it to my Mother in Conn. I have been quite unwell since I saw you. We had a very large congregation of Xtmas Day. Honest Jerh had a collection wh amounted to 29$ about 5 more than ever he obtained before.

With gratitude & Respect

Yours

No superscription.

John C Rudd

ANNOTATIONS

Chandler's Life of Samuel Johnson.

For notice see Volume I, page xii, and Volume III, pages 417 and 528, and for correction page 39 in this volume.

Samuel Rudd.

For notice see page 5.

Mary Rudd.

The mother of John Churchill Rudd was Mary Huntington, who married his father May 24, 1779.

Jeremiah C. Garthwait.

The Editor is indebted to Warren R. Dix for the following information in regard to the "Honest" Jeremiah above mentioned:

"'Honest Jerh.' must have been the sexton, for in the parish register in 1822 under burials is found this entry:

July 31—Jeremiah C. Garthwait Aet 58 for many years Clerk & Sexton of St. John's Church

By me John C. Rudd.

"Over 'many' the figures 33 have been written apparently in the same hand. On examining the minute book of the vestry I find that 'Jeremiah Garthwait, Jr.,' was elected sexton in 1790, and the name reappears in this form annually until 1809, when no election for sexton was noted. In 1810, and on to 1822 inclusive, the sexton is named as 'Jeremiah C. Garthwait' and usually is spoken of as 'Clerk & Sexton.' During the earlier period a Jeremiah Garthwait was a member of the Vestry, probably the man of that name who died March 19, 1812, 'in the 72^{d} year of his age.' If the inserted '33' is right, Jeremiah, Jr., and Jeremiah C. were one and the same man, possibly a son of the Jeremiah who died in 1812. Although the charter specially gives the appointment of Clerk and sexton to the Vestry, the congregation elected the sexton at the times mentioned.

"I subjoin a resolution passed (apparently at a parish meeting) in 1790 prescribing the duties and compensation of the sexton, which doubtless explains the reference to 'honest Jer$^{h's}$' collection.

"'Extract from minutes of parish meeting held Easter Monday April 5, 1790.

"'Whereas it is necessary & proper that the duty and business of the Sexton of St. John's Church should be ascertained, and that he be informed thereof in Writing—

"'Therefore it is this day Ordered that every Sexton now or hereafter to be appointed must Engage & oblige himself to do and perform the following Offices.

"'1. To ring the bell for Church on all Sundays, holy days and times set apart for Public Worship, at the times appointed or to be appointed for that purpose.

"'2. To take care of the Church, and from time to time sweep, wash and keep the same clean.

"'3. To take care of the Church Yard and not permit or suffer any Horses, Cattle, hogs or sheep to go or feed therein—

"'4. To attend reverently upon Divine Service Every Sunday, holy day, and other time set apart for that purpose, and Endeavor to keep Order in the Church by checking or removing any disorderly person out of the Church, in doing which he is intituled to the Aid of the Congregation—He is also to sit near the door of the Church and be attentive to all Strangers who shall come into the Church, and conduct them to any Suitable Seat where there may be room. For which Ser-

vice he is to receive all fees and perquisites belonging to a Sexton of a Church.

"'He is also to have a Particular Collection both in the Morning & afternoon on a Sunday to be agreed upon, of which public notice is to be given in the Church on the preceeding Sunday.'"

According to the "Inscriptions on Tombstones and Monuments in the Burying Grounds of the First Presbyterian Church and St. John's Church at Elizabeth, New Jersey, 1664–1892," there are in St. John's Church-yard the following inscriptions:

J. G.
IN MEMORY OF
JEREMIAH GARTHWAIT
WHO DIED MARCH 19TH 1812
IN THE 72ND YEAR OF HIS
AGE.

HIS QUIVERING LIPS HANG FEEBLY DOWN
HIS PULSE IS FAINT AND FEW
THEN SPEECHLESS WITH A PLEASANT GROAN
HE BIDS THE WORLD ADIEU
BUT OH THE SOUL THAT NEVER DIES
AT ONCE IT LEAVES THE CLAY
YE THOUGHTS PURSUE IT WHERE IT FLIES
AND TRACK ITS WONDROUS WAY.

J. C. G.
IN MEMORY OF
JEREMIAH C. GARTHWAIT
WHO DIED
JULY 29TH 1822
IN THE 58TH YEAR
OF HIS AGE

HE ONLY LIV'D ON EARTH TO PROVE
THE FULNESS OF A HUSBAND'S LOVE
IF IN THY BOSOM DWELLS THE SIGN
OF CHARITY AND LOVE DIVINE
GIVE TO THIS GRAVE A DUTEOUS TEAR
THY FRIEND, THY FATHER SLUMBERS HERE

[From John Churchill Rudd]

Eliz Town Jan. 5. 1807.

My Dear Sir,

It was my intention to have been present at y^e^ consecration of St. John's, but y^e^ severity of my indisposition has prevented me,—I have found myself still worse ever since yesterday week till today;—Yesterday I found my duty very heavy and myself very much oppressed in y^e^ evening, I am now something better. When I consider my numerous infirmities and imperfections I find myself much depressed, much lower do my spirits sink when attended by corporal weakness. Oft have I lately thought myself wholly incompetent to y^e^ discharge of those momentous duties wh. devolve from time to time upon me. While I feel an ardent wish to make some immediate impression on y^e^ mind I fancy all my exertions feeble and insufficient. The consideration of my numerous imperfections renders frequently dejected and unhappy, and never more so, than for a number of weeks past. Pray for me. Shall I trouble you to ask y^e^ Bishop for Eusebius? He was too busy when my Brother called for it. If convenient will you send it by M^rs^ Dayton? By doing this you will again oblige

Yours affect

J C Rudd

No superscription.

ANNOTATIONS

Consecration of St. John's Chapel, New York.

The following contemporary account is taken from "The Churchman's Magazine," page 160 of volume iv, April, 1807:

"The consecration of St. John's church New-York, took place on the 6th of January last. The consecration service was performed in that

impressive and solemn manner suited to the occasion, and which has ever characterized the worthy bishop who presides over the Protestant Episcopal Church in that state. Morning prayer was performed by the Rev. Mr. Moore from Staten Island; and an appropriate discourse was delivered by the Rev. Mr. Wilkins of E. and W. Chester. A great number of clergy attended on this solemn occasion; and the congregation was numerous and respectable. This church is said to be the most elegant in the United States, and is built at the expence of the corporation of Trinity Church."

Eusebius.

The first collected edition of the works of Eusebius Pamphili, who was Bishop of Caesarea from 313 to the date of his death in 380, appeared in Basel in 1542. The edition most used in England and America was that of Valesius, with annotations, which was published at Paris in several volumes in 1659, 1668, and 1673. The "History of the Church" with the "Life of Constantine" was translated into English and published in a small octavo volume at London, by A. and A. Churchill, in 1709. Copies of this edition are to be found in the New York Public Library and the General Theological Seminary. This was probably the edition to which Dr. Rudd alludes.

Samuel Rudd.

For notice see page 5.

Jane Tongrelou Dayton.

For sketch see Volume III, page 165.

[From Daniel Nash]

Cherry Valley Jan 6 1807.

My Dear Sir,

I WOULD first acknowledge the receipt of your kind Letter of Novr. last; the date I do not recollect—Your advice was good—I had determined not to let it be known, only to those from whom I could not keep it secret—as I shall have to draw for it by their hands—but they are not in the habit of speaking of such things—they are Gentlemen in whom I may confide—This handsome Gift was unlooked for—and I have felt myself oppressed—from my own people I receive with much pleasure—but I had rendered no particular service to the Church in the City—it was their goodness which prompted them—may the Lord reward them for their benevolence—Do not, my Dear Sir, speak of me to those who you know are indolent in their calling in to high a manner—I fear their resentment—for the love of true Religion, I fear does not reside in every heart—Many Clergymen forget what the Church directs them to pray every Morning—that they may be enabled to be diligent in their callings—I have many things to say—and in the first place, I pray you to converse with the Bishop respecting a donation to this Place—however pleased I am to have the prospect of seeing a handsome Church at Cooperstown—yet I cannot think it good policy to neglect this Place. I wish not to have the Bishop or any of the Corporation depend upon my Judgment, send some to inspect. I wrote yesterday to the Bishop, you can see his letter and then inform him that two Weeks from this, if there is sleighing, I shall go as far as Chenango Point, visit the Church in that Place and the Church in the township of Chenango. I have liberty to be

absent one Sunday from my People and shall be from home nearly two Weeks—that as soon as I return expect to exchange with Mr Baldwin at which time, I design, if possible, to visit *Rome*—as there is a gentleman of my acquaintance in the Place, I doubt not but that I shall be handsomely received—tho' perhaps I shall find but few People of our Church.—God be thanked, we are still in peace.—There are about ten P—Clergymen in the County—we have no connection—every effort is made to stop the increase of the Church—the writings of Doctor Linn have done much to hasten the calling of those Men—they may, perhaps, prevent an increase—but they will take none from us—Add the Baptists and Methodists to them and you see what a Multitude I have against me. The attack of one of the P. a few Weeks since was to gross to meet with anything but contempt even from the moderate of their own party—namely that the Clergy of the Church were all Drunkards—a young Woman of our Church was present and handsomely asked him to prove his words and point out one Individual if he could—he was confounded not knowing that any Episcopalian was then there.—How base must be such a Soul—when it is well known, that let the Weather be ever so stormy—when not an Individual will be out of their Houses, only as necessity compel them to go abroad—that at such times when I am passing from one Place to another and at other times I never drink a drop of Spirits, that I try all within my power to stop the use of ardent Spirits, that I scarcely ever even drink a Glass of Wine—How base, I say, must be such a Soul to utter such a falsehood, you behold their malice—let us pray for them. I write in haste. If our Brethren in the City ever think of me, give my best love, when I shall see you, I know not, may you

long be what you are an Ornament to our apostolic Church. Your friend and Brother

DANIEL NASH

Superscription:
THE REV JOHN H. HOBART, D.D. New York.

ANNOTATIONS

Christ Church, Cooperstown.
For notice see Volume IV, page 361.

Chenango Point.
Christ Church, Binghamton.
The present city of Binghamton was formed from the town of Chenango, December 3, 1855. Previous to 1817 it was known as Chenango Point. It was one of the first settled towns in the present Broome County, which was formed from Tioga County, March 28, 1806. The territory was covered by two patents, issued June 27, 1786, to Robert Lettice Hooper, James Wilson, and William Bingham, one for thirty thousand six hundred and twenty acres, and the other for two thousand acres. The portion assigned to William Bingham, a Philadelphia merchant of high reputation, included the present towns of Union, Vestal, Binghamton, and Kirkwood. The earliest settler on the Bingham patent was Captain Joseph Leonard in 1787. He was soon followed by General Joshua Whitney, who was William Bingham's agent, Lewis Keeler, Colonel Isaac Sayres, John Townley, Mason Whiting, James and Balthazar De Hart, Elihu Ely, and Christopher Eldridge. The earliest religious services were those by Mr. Howe, a Baptist minister, and a church was built on the west side of the Susquehanna River. In 1798 a Dutch Reformed Church was erected under the auspices of Mr. Finley, and a building was put up on the east bank of the Chenango River opposite the western terminus of the present Bevier Street, which was standing as late as the year 1900. Owing to the efforts of Daniel Nash, who held services as early as 1805, the first permanent church organization was effected. A meeting was held September 19, 1810, and a parish organized, called St. Ann's, under the title of the Episcopal Church of Chenango and

Union. Selah Squires and Christopher Eldridge were elected wardens, and Daniel Le Roy, William Woodruff, Lewis Keeler, Joshua Whitney, Mason Whiting, Charles Stone, Elias B. Miller, and John R. Wildman were chosen vestrymen. Services appear to have been held in the court-house and other public buildings until 1818. For some reason there was a second incorporation on October 7, 1816, at the house of Lewis Manning, at which Tracy Robinson presided. The name then chosen was Christ Church, Chenango. Samuel McNeil and Selah Squires were chosen wardens, and Elias B. Miller, Lewis Squires, Mason Whiting, Tracy Robinson, John A. Collins, Thomas G. Waterman, John Stone, and Rufus Park were elected vestrymen. The legal incorporation was effected October 10, 1816. A lot of land was purchased on Academy Street, now Washington Square, near Court, upon which a church was built, which was consecrated November 20, 1818. In 1822 a new church was erected, and the old building was sold to the Methodists. The present church, of native blue stone and of early English Gothic architecture, was commenced in 1854, and completed March 4, 1855, at a cost of thirty-five thousand dollars. It has a seating capacity of seven hundred. James Keeler, then a deacon, was placed in charge in 1818, and was succeeded in 1821 by Nathaniel Huse; and he in 1830 by Francis H. Cuming. From 1836 to 1912 the rectors have been Edward Andrews, John F. Robertson, Amos B. Beach, Milton C. Lightner; Charles Platt, who died in office, February 25, 1869; William A. Hitchcock, Robert M. Parke, Robert G. Quennell, Harry Sherman Longley, and Francis Yarnall, who was rector in April, 1912. According to the American Church Almanac there were seven hundred and six communicants in 1912.

Amos Glover Baldwin.

For sketch see page 233.

Zion Church, Rome.

The city of Rome is upon the Mohawk River, a little west of the centre of Oneida County. Its site is full of historic memories. Early in the eighteenth century it was recognized as of strategic importance as the portage from the Mohawk to Wood Creek. Fort Bull and Fort Williams on the Mohawk were built in 1725. Fort Bull was attacked and

taken by M. de Lery, March 27, 1756, with its stores and garrison of ninety men. After the reduction of Oswego by the French, General Webb destroyed Fort Williams and Fort Craven, a short distance south of it. July 23, 1758, Brigadier-General John Stanwix began the erection of a fort to replace Fort Williams. It was constructed of earth and timber, surrounded by a ditch, and was equipped with heavy cannon. It was square in form with bastions at the corners, and stood just south of the present park; it was named Fort Stanwix. During the Revolution Colonel Dayton occupied it, and after repairs renamed it Fort Schuyler. In 1777 it withstood a siege by Colonel Barry St. Leger, and was gallantly defended by Colonel Peter Gansevoort. The old fort was levelled before 1860. Settlers began to appear near Fort Stanwix at the close of the French and Indian War. In 1760 John Roof and Mr. Brodock were engaged there in the carrying-trade. A few others came previous to the Revolution. In 1787 there were five log houses near Fort Stanwix. After that year the village was rapidly filled with men of substantial character, among them John Barnard, George Huntington, Joshua Hathaway, Dr. Stephen White, Seth Ranney, David Brown, Thomas Selden, Peter Colt, and Colonel William Colbrath. Rome was set off as a town from Steuben, March 4, 1796. The village of Rome was incorporated March 26, 1819. The earliest religious organization was a Congregational Church and Society, gathered by the Rev. Simon Waterman of Plymouth, Connecticut, in 1800. Moses Gillett, a graduate of Yale College, came to Rome in 1806, and was ordained and installed over this Church in October, 1807. No permanent services of the Church were held until 1821. A parish was organized in 1825 by the name of Zion's Church, Rome. Jay Hathaway and Henry Hayden were elected wardens; Numa Leonard, Hiram Denio, H. N. Carr, J. B. Read, J. A. Canfield, R. Butler, and Peter White were elected vestrymen. Algernon Sidney Hollister was the first rector. The lower story of Masonic Hall, on the southwest corner of Washington and Liberty Streets, was leased for eight years. In 1833 the building was purchased, altered into a church, and consecrated in the same year. In 1850 a lot was purchased on the northeast corner of the same streets. The corner-stone of a Gothic church was laid September 5, 1860. It was completed and consecrated in 1861. In 1867 it was enlarged and improved. Among Mr. Hollister's successors have been Marcus A. Perry, George Fisk, William W. Niles, J. Sunderland, J. W. Woodward, Nathan

B. Burgess, Hobart Williams, Henry Lockwood, Stephen H. Batten, Seth Davis, Almon Gregory; Henry Benjamin Whipple, afterward Bishop of Minnesota; Napoleon Barrows; Hugh L. W. Clarke, in whose memory a memorial hall was erected in 1886; John Henry Egar, and Warren Douglas Matthews. The rectorship was vacant in April, 1912. The number of communicants as recorded in the American Church Almanac for 1912 was four hundred and seventy-three.

William Linn.

For notice see Volume IV, page 518.

[From John Churchill Rudd]

Eliz Town. Jan. 8: 1807.

My Dear Sir,

YOURS of yesterday found me in much better health than I have been for some days, yet however I am not free from y^e^ burden of my late Heavy cold, but I think it is wearing away. While I consider y^e^ high opinion you are pleased to entertain of me, my spirits seem to rise, but so much does y^e^ idea trouble me, that you may be mistaken that I cannot think so favourably of myself as I would wish, yet am I resolved to make every exertion to surmount y^e^ difficulties under wh. I labour. At present y^e^ opposite congregation Here are in great commotion on y^e^ subject of Baptism, and in their own quarelling they abuse y^e^ Ch by calling our usages "*abominations*" and y^e^ like. The point in dispute is y^e^ propriety of rejecting from y^e^ ordinance of Baptism, children of non communicants. They tell us that y^e^ great Mr Griffing says "*it is y^e^ doctrine of y^e^ primitive Ch. and that y^e^ Fathers maintain y^e^ opinion.*" A majority of y^e^ Congre^n^ are, I believe, opposed,— M^r^ M^c^D. and y^e^ session defend it warmly. Again many of them are opposed to y^e^ interrogatories in our Baptismal service, But from every book that I have on y^e^ subject & from all that I can recollect, *receiving all, using interrogatories* and admitting Sponsors seem to have been very primitive if not Apostolic. Where shall I find further, and clear proof on this subject? It is a subject of conversation, I believe, from what I hear in almost every corner.

Respecting Eusebius, I know not where a copy can be had except y^e^ one in y^e^ Ch. library. The 3 fol^o^ vols I suppose contain his *Works*, but if y^e^ History is included and you know of no better copy, I think we will undertake it. I am sorry to give

you trouble on this subject but I am persuaded it would be of advantage to me to read it in y^e^ manner before mentioned.

My Brother said you mentioned to him a catalogue of Old Books wh. you intended to send over. If they are cheap, I think M^r^ C. My Brother & I should be glad to get perhaps a number of them. Hatfield will take charge of any package you may have to send me & will call for it if you tell him when.

With gratitude and affection

Yours.

JOHN C. RUDD

Superscription:

REV. DOCT. HOBART No 46 Greenwich St New York

Capt. Hatfield

ANNOTATIONS

John Griffing.

Mr. Rudd probably alludes to John Griffing, the minister of an Independent Chapel at Portsea, England. He wrote many theological and controversial tracts, and was considered by the Presbyterians and Congregationalists of his day their most accomplished theologian. He died before 1840.

John McDowell.

For notice see page 93.

Eusebius.

For notice see page 249.

James Chapman.

Mr. C. is James Chapman, afterward rector of St. Peter's Church, Perth Amboy. See sketch which precedes his letter of June 26, 1807.

Samuel Rudd.

For notice see page 5.

Smith Hetfield.

For notice see page 184.

[From John Churchill Rudd]

DOCT. T. B. Chandler, son of Wm & Jemima Chandler was born in Woodstock (Worcester County) state of Massachusetts April 7th A.D. 1726. After ye usual courses of school education received ye degree of A. B. in Yale College. Early in life he formed an attachment to ye Episcopal Ch. How he came to form this attachment, (Doct Hobart undoubtedly knows—About A.D. 1749. The Congregation of St John's Ch. in Elizabeth Town becoming vacant by ye Death of The Rev Vaughan Mr. Chandler was invited to serve in ye Ch. as a Lay Reader,—He continued in this situation about 2 years, when he took a voyage across ye Atlantic for ye purpose of receiving Holy Orders. Who he was ordained by we cannot tell. On his return to Elizabeth Town he was received by ye Congregation as Rector,—In A.D. 1752 He was married to Miss Jane Emott, daughter of Capt John Emott of Elizabeth Town. Perhaps about 1766 he received his degree of Doctor in Divinity from —— University. In 1774 The government of G Britian settled upon him a salary of 200£ sterling as a reward for his services to ye Ch in America in writing his Appeal &c. Previous to this he received 50£ sterling from ye society for ye propagation of ye Gospel in Foreign parts. Both these were continued during his life, tho in ye latter part of it from indisposition he was unable to attend to ye duties of his office. Among his papers after his Death was found a letter to ye Archbp of Cant. stating ye situation of his family & notwithstanding ye difficulty of ye measure a pension was settled on Mrs C of 75£ Sterling

per ann. This was thro' personal influence of several of y^e^ dignitaries of y^e^ Ch. When a grant was made to y^e^ Loyalists of Lands in Nova Scotia, Doct C was appointed to y^e^ Episcopate. But from y^e^ ill state of his Health he declined receiving consecration. He was then requested to nominate some proper person to fill y^e^ place, when he mentioned & recommended Doct Inglis who was immediately appointed. This took place after his return to America. May 15 1775 left his family and 17 sailed for England. He arrived in N York 16 July 1786. During his stay in England Doct Hobart knows how he was esteemed & caressed. His Health was continually declining till 1790 when June 17^th^ he finished his course on earth, having been for several years y^e^ patient subject of most excruciating pains. His disposition uniformly cheerful & affable, but of all this Mrs Hobart undoubtedly recollects. His learning is well known to Doct. Hobart. M^rs^ Chandler was born and brought up in y^e^ House wh her father afterwards sold to y^e^ Church when it became ye Residence of Doct Chandler and in wh he finished his days. He was peculiarly attached to this spot and devoted many hours to its improvement & decoration. It is yet the pleasant residence of y^e^ Rector of St John's.

Eliz Town Jan 20 1807

My Dear Sir,

AT y^e^ request of M^rs^ Dayton I have taken from her y^e^ above minutes respecting Doct. Chandler. Shall I trouble you to procure and send me before Saturday next 1 *Doz Read's Columbian Harmonist No* 2. Our singing School wears a very flattering aspect more than 30 attended last Saturday. Our subscriptions for repairing y^e^ Ch. were opened yesterday when Matts WmSon J^un^ Esquire began it with 100$ we hope for 4 or 5 such, The people are now quite awakened. We shall

want 2000 Dollars and hope to get a little from N York. When shall I come over to attend to it? Or what mode will best be pursued? I find my Health much better with sentiments of affection & esteem

Yours, JOHN C. RUDD

Mrs Dayton directs me to say that she shall be able to give Mrs Hobart an answer respecting a Girl in a day or two.

Superscription:
REV DOCT HOBART No 46 Greenwich Street New York

ANNOTATIONS

Jane Tongrelou Dayton.
For sketch see Volume III, page 165.

Thomas Bradbury Chandler.
The "Memoranda" by Mrs. William Dayton, the daughter of Dr. Chandler, preserve family traditions. In substance Dr. Rudd incorporated them in the historical sermon he preached at St. John's Church, Elizabeth Town, in 1826. They formed the basis for notices of Dr. Chandler in American biographical dictionaries. Fuller investigation in more recent years made a more complete life possible. A sketch of Dr. Chandler by the Rev. Joseph Hooper, embodying manuscript material, was published in the "Church Eclectic" for July, 1890, volume xviii, No. 4, page 290.

Daniel Read.
Mr. Read was born in Attleboro', Massachusetts, November 10, 1757. He became a music teacher and composer. Several of his tunes for well-known hymns are still in use, among them Windham, Sherburne, Greenwich, Russia, Stafford. In 1791 he published "The American Singing Book, or a New and Easy Guide to the Art of Psalmody." In 1792 appeared "The Columbian Harmonist," which went through several editions. At Dedham, Massachusetts, in 1805, he issued "A

New Collection of Psalm Tunes." It came to be known as the Litchfield Collection, and was long popular. He died at New Haven in 1841.

The following is the title-page of the "Columbian Harmonist," as taken from a copy in the New York Public Library, which formed part of the collection of music presented in 1888 to the Lenox Library. The volume was in the library of George Brinley of Hartford. "The Columbian Harmonist: Containing a plain and concise Introduction of Psalmody, Expressly calculated for the Use of Singing Schools; together with a Choice Collection of Sacred Music for Public and Social Worship consisting of more than one hundred Tunes and Anthems, carefully selected from the most approved American and European Authors, including several Tunes never before published. The third Edition, Corrected, Improved, and Enlarged. By Daniel Read, Author of the American Singing Book. Boston: Printed by Manning and Loring, No. 2, Cornhill. 1807. Sold wholesale and retail by Evert Duyckinck, New York; Manning and Loring, Boston; Beers and Howe, and the Editor, New Haven."

Matthias Williamson, Jr.

Matthias, a son of General Matthias and Susannah (Halstead) Williamson, was baptized by Dr. Chandler, November 3, 1751, in St. John's Church, Elizabeth Town. He graduated from the College of New Jersey in 1770. He studied law and was admitted to the bar in 1774. He took part in the Revolution and attained the rank of major. Throughout his life he was identified with St. John's Church as a liberal supporter and a vestryman. He represented the parish in the Diocesan Convention for many years, was a member of the standing committee of the diocese, and deputy to the General Convention. He took an active interest in the civic and social affairs of the town. He died in 1836 at the age of eighty-six years.

[Davenport Phelps to Benjamin Moore]

Geneva Jany 25. 1807.

Right Revd Sir,

On the Sunday following the receipt of your favour of November 16th ultº I called a meeting of the Vestry of our Church in this place and laid before them the instructions contained in your letter, when they unanimously agreed to take those measures which were necessary to enable them to make the representation you was pleased to request—Since which, they have agreed to estimate the expense of building at only 4,500 dollars, & in this to include a parsonage house.—These buildings will be done, (as surely they must be,) in a plain œconomical manner, & agreeably to your timely caution will be full as small as can answer the exigencies of the village & its vicinity—Towards this expense there is already subscribed about 1200 dollars & the members of the Vestry seem confident that it will soon amount to 1,500 which the subscribers will pay whenever the residual part, namely three thousand, shall be obtained or provided for.

I fear the vestry have been too too cautious in making their estimate—If so, it has arisen from a delicacy in asking what might by some be deemed too much—This laudable principle, by which I am confident they are actuated, will not however I trust prevent such aid as may be deemed consistent, & which, there can be no doubt will be most prudently appropriated. But, as ye honble Mr Nicholas, one of the Chh Wardens will write you from Albany upon the subject during the session of the Legislature, I need not be more particular.

Pursuant to your advice, soon after my return from N York, I was fortunate thro ye assistance of my friend here in obtaining a vacant house near this village where our residence is as

comfortable as a small salary can make a numerous family — Little will I regard y^e^ inconvenience of want if I may be instrumental of enlarging y^e^ borders of our excellent Church & of contributing to the comfort & benefit of its members, and am

Right Rev^d^ Sir

Your most obliged & dutiful Servt,

DAVEN^T^. PHELPS.

P.S. The Vestry may be unwilling to state what their expectations are, of forming an Episcopal congregation in this place — Circumstances are such, that is, so far from being unpleasing, that, as I learn from one or two individuals, for *this reason* they think it not prudent to certify as a vestry respecting the prospect, for fear that such a manifestation of [*torn*] expectations, if made public, might create [*torn*] minds of some here, not only disagreeable [*torn*] but unfavourable exertions against the [*torn*]. But I believe it is expected that M^r^ Nicholas will individually give you every information — Little doubt is entertained of y^e^ congregation being very considerably enlarged, if the proposed building may be soon commenced — Our communicants are already I think about fifteen & among them our most respectable inhabitants.

I have been able to visit all y^e^ Chhs (5) in these Counties, & most of them twice since my return from N York & in three of to administer y^e^ holy Communion — Their engagedness & devotion greatly refresh & encourage me —

Pardon my asking, Sir, what additional allowance the com^tee^ or other Board have thought proper to make towards the support of, R^t^ Rev^d^ Sir

Your most obed^t^ & obliged Serv^t^

R^T^ REV^D^ D^R^ MOORE

D. PHELPS.

Superscription:

THE RIGHT REVEREND BENJ^A^ MOORE D D. New York.

ANNOTATIONS

Trinity Church, Geneva.

For notice see Volume IV, page 398.

John Nicholas.

John, a son of Robert Carter and Ann (Cary) Nicholas, was born at Williamsburgh, Virginia, January 19, 1761. His father was a large planter, greatly interested in public affairs, a member of the House of Burgesses, judge of the court of appeals, and treasurer of the colony. His son John was a graduate of William and Mary College. He studied law, and was a member of Congress from 1793 to 1801. He also cultivated his ancestral plantation. In 1803 he removed to Geneva, New York, and purchased a large farm near the village, upon which he lived in ease and comfort. He was an important factor in developing his resources and improving the village. He was a strong and sincere Churchman, and one of the founders of Trinity Church, its first warden and generous supporter. He was judge of the court of common pleas from 1806 to 1819, and state senator from 1807 to 1809. He died at Geneva, New York, December 31, 1819, in his fifty-ninth year. His brother, Wilson Cary Nicholas, was governor of Virginia from 1814 to 1817.

[From Davenport Phelps]

Geneva Jany 27. 1807.

Revd & dr Sir

I HAVE just written the Bishop a long letter from which you will see how things are in these parts relative to the churches in general, and particularly respecting our Church in this village—I shall entertain the highest expectations of an increased congregation if the Vestry may be enabled to go on with the building, which they will immediately commence, if your corporation think proper to make the proposed assurances. But otherwise, the prospect will be gloomy indeed. For we have no place but an ordinary schoolhouse which is a common property and of course at the command of the dissenters as well as of our Church, which must therefore be liable to frequent interruptions or disappointments—You will be able Sir, to inform me whether your Vestry have come to a determination or what they will probably conclude on respecting us—On their conclusion, under God, must our success depend—

The bearer of this is Joseph Annan Esqr, of Cayuga whom I often see, & whom I presume will take in charge a small packet of such tracts as you may have ready to send:—And as I doubt not there has been before this an allowance in some way to my small living, I beg you will have the goodness to inclose or send it by him—I should not trouble you with this particular, but from the sad necessity of having been obliged from ye expense of moving & other unavoidable causes, to run myself anew in debt—The loss of my travelling and only horse was one of these causes—To replace this, I have been obliged to purchase on credit of one who cannot indulge—It pains me to excite your commiseration with this pitiful but

true relation, which nothing but the most urgent necessity allows me to do—I shall ever entertain a lively sense of your friendly attention, and remain,

Rev^{d} & d^{r} Sir

Your much obliged & very affec^{te} friend & bro^{r}

D. PHELPS.

REV^{D}. D^{R}. HOBART.

I beg you to write me by the bearer or y^{e} mail. Pray also recollect y^{e} provision for my sons educations

Yours very affect^{n} DP

Superscription:

REV^{D} JN^{O} H. HOBART D D New York

Fav^{r}

Jos: Annan Esq.

ANNOTATIONS

Trinity Church, Geneva.

For notice see Volume IV, page 398.

Joseph Annin.

Mr. Annin was one of the proprietors of Cayuga Village, and an early settler. On page 35 of the "History of Ontario County," a romantic incident of his life is told:

"Again, it is related of Joseph Annin, known later as Judge Annin, that the 'course of true love did not run smooth' in his efforts to provide a helpmeet. The lady of his choice was a Miss Read, the daughter of Seth Read, a settler in the town of Phelps. Tradition affirms that Mr. Read was much opposed to the match, and forbade Annin from entering the house. One evening Mr. Annin, in company with Thomas Sisson, Esq., one of the first justices of the peace in Ontario, was passing the premises of the farmer, and found Miss Read employed in milking her father's cows near the highway. The opportunity was propitious. She set aside her milk-pail, stood up, and

then and there the silken knot was tied by Esquire Sisson. The justice and the bridegroom then wended their way home, while Mrs. Annin finished milking the cow that was commenced by Miss Read. The parents of the young wife, compelled by necessity, became reconciled to the union, and, so far as is known, this wedding, unwitnessed and unceremonious, was productive of full as much felicity as those attended with the display of these times."

He removed to Milton, now Genoa, and afterward to Onondaga Hollow, where he died in 1815.

Sons of Davenport Phelps.

For notices see pages 97 and 100.

THOMAS CHAPMAN

MR. CHAPMAN was born in Barford, Yorkshire, England. He went as a young man to India, and lived for many years in Bengal, Cossim-Buzar, and other places. He was interested in the culture of silkworms, and afterward became a silk manufacturer. He then returned for a short time and emigrated to America. He lived in Elizabeth Town, New Jersey, where he was naturalized as an American citizen. He removed to Greenfield, Massachusetts, about 1790. He was a man of much public spirit, well read, of great intelligence, and had travelled in Asia, Europe, and the United States. His house was always open to his friends, and his hospitality hearty and generous. He was one of the few who read theology in that day without bias. He was an important founder of St. James's Church, Greenfield, to which he contributed largely. He died May 25, 1819. He married Charlotte Carznu. A daughter married Dr. Azariah Brigham and removed to Ohio. Two of his sons became eminent, one as a clergyman, the other as a lawyer.

[FROM THOMAS CHAPMAN]

Greenfield 10th Feby 1807
Massachusetts

DEAR SIR

I HAVE a great desire to possess a new Publication entitled the Churchman's Magazine: which has lately appeared in England. My son George tells me, he saw it in your Library, and that both you and President Dwight had spoke of it as a valuable Work. Before I write for this Book I should esteem it as a particular favor if you will have the goodness to give me the following Information, viz. When the Publication commenced. How many Volumes are already Published, Whether there is one or two Volumes Published in the year, and if the latter, if Semiannually as the other Magazines are or the two Volumes at the end of the Year! What the price

is per Volume at New York, and if a Compleat sett can be bought in your City. 1. If it is known who the persons are, who furnish the matter for this Magazine, and who its Patron's are! And what are the general Contents of the Book.

When I had the pleasure of seeing you at New York you will recollect: I told you what a deplorable situation all the Episcopalians were in all about this part of the Country the nearest Church being at Hartford a distance of 65 miles of course all the Churchmen in these parts are precluded from partaking of the most Solemn Ordinances in our Holy Religion exclusive of which many very many of their Children are without Baptism—It is true that Episcopalians in this and the adjoining Towns are not very numerous but I am of opinion that vast numbers would join if we could raise funds enough to build a Church (the Pews of which might be Sold or Let out to pay the Minister) I understood when last at New York by one of your Parishioners that your Church Funds were so immense that you were obliged to build two elegant & costly Churches to consume them if this be correct would there be any impropriety in the Churchmen here applying to your Society for assistance to Build a Church in this Town and what probability would there be of succeeding if they did apply. I should be very thankful to have your sentiments on the Subject—With my best respects to Mrs Hobart

I remain Dear Sir

Your very Obdt Hble Servt

T. CHAPMAN

REVD JOHN H. HOBART

P. S. A Farmer in Mongagut the next Town told me the other day that he would give 50£ lawfull towards Building a Church in Greenfield. I lent your Book explaining the nature of the Fasts and Festivals of the Church to a Neighbour the Son of

a Congregational Clergyman (lately Dead) who with his Wife was so much taken with it that they would not hesitate to become members of the Church immediately if they had it in their power.

Superscription:
Rev^d^ John Henry Hobart Greenwich Street. New York

ANNOTATIONS

The Orthodox Churchman's Magazine.
This periodical was published by a society of Churchmen from 1801 to 1808, under the title: "The Orthodox Churchman's Magazine, or Treasury of Divine and Useful Knowledge." There were frequent extracts from its articles in "The Churchman's Magazine," both while published in New Haven and in New York under the editorship of Dr. Hobart.

George Thomas Chapman.
George Thomas, the son of Thomas Chapman, became a pioneer priest in Kentucky and elsewhere. It is said that his "Sermons" made more converts to the Church than any other printed book, or text, of the time. See sketch which precedes his letter of November 16, 1824.

Timothy Dwight.
Timothy, a son of Timothy and Mary (Edwards) Dwight, was born at Northampton, Massachusetts, May 14, 1752. His father was a prosperous merchant, and a graduate of Yale College in 1744. His mother was a daughter of Jonathan Edwards, the theologian, whose intellectual qualities she inherited. The boy imbibed knowledge rapidly, and was ready for college at an early age, but his entrance was delayed until after his thirteenth birthday. He at once took a high stand in his class, and was graduated with honours in 1769. His close application to the study of Greek by candle-light seriously injured his eyesight. In his eighteenth year he became rector of the Hopkins Grammar School of New Haven. He was an able teacher and a tireless stu-

dent, spending in addition to his work in the school-room, eight hours in private study. In September, 1771, he was made a tutor in Yale College. His success in this position won for him a high reputation. Using his already weakened eyes too soon after inoculation for the small-pox affected them permanently, and gave him much trouble for the remainder of his life. It had been his intention to study law, but after uniting with the College Church in 1774, he entered upon a course of theology under the direction of his uncle, Jonathan Edwards of New Haven. The progress of the Revolution caused a suspension of the college studies at New Haven, and Mr. Dwight was sent in March, 1777, with a portion of the students to Wethersfield. In June of that year he was licensed to preach by a committee of the Northern Association of Massachusetts, and during the summer preached in Kensington parish in the town of Farmington. Mr. Dwight resigned his tutorship in September, 1777, and on October 6 of the same year was appointed chaplain to the Connecticut brigade, under the command of General Samuel Holden Parsons, which was stationed with other troops on the Hudson River, near West Point. His work as chaplain was done with such cheerful alacrity that he had the love of all the officers and men. At this time he wrote songs full of patriotism which invigorated and encouraged the whole army, the most famous being that commencing:

"*Columbia, Columbia, to glory arise,*
The Queen of the world and the Child of the skies;
Thy genius commands thee; with rapture behold,
While ages on ages thy splendours unfold.
Thy reign is the last and the noblest of time;
Most fruitful thy soil, most inviting thy clime;
Let the crimes of the East ne'er encrimson thy name;
Be freedom and science, and virtue thy fame."

On the death of his father in October, 1778, Mr. Dwight was compelled to resign his chaplaincy. He returned to Northampton, where he managed two large farms, preached in vacant parishes, and established a school for boys and girls. It was so successful that he had two assistants. It is said he hoped a college would grow out of it. By his exertions he supported his mother, his own family, and educated twelve brothers and sisters. From 1779 to 1781 he sat in the Great and General Court of Massachusetts as representative from Northampton. He was

offered a nomination to the Continental Congress, which he declined. He also refused calls to the Second Church in Beverly and the Church in Charlestown. On May 19, 1783, he was called to the parish of Greenfield Hill, in the town of Fairfield, Connecticut. He was ordained there on November 5 of that year, the sermon being preached by his uncle, the Rev. Dr. Edwards of New Haven. In this position he found great content and satisfaction. The people were congenial and appreciative, and his work was prospered. In December, 1783, he announced the opening of a school for both sexes, which at once became popular. Within twelve years one thousand pupils had been taught there. In 1794 he declined a call to the Reformed Protestant Dutch Church in Albany, New York, and in 1795 an offer of the presidency of Union College, Schenectady. The sudden death of Dr. Ezra Stiles, president of Yale College, May 12, 1795, left a vacancy which required a man of very extraordinary talent and versatility. The election of Dr. Dwight by the Corporation was, it is said, "in entire coincidence with the expectations and wishes of the public." The new president entered with great energy upon his duties, and discharged them for twenty-one years in a way that added strength and distinctive character to the college. Dr. Dwight took a leading part in the affairs of the Congregational Church, the town of New Haven, the State of Connecticut, and the nation. He was a founder of the Connecticut Academy of Arts and Sciences; of the American Board of Commissioners for Foreign Missions; and of the Theological Seminary at Andover, Massachusetts, and connected with many other organizations. His life of varied usefulness ended on February 11, 1817, in the sixty-fifth year of his age. Dr. Dwight married on March 3, 1777, Mary, a daughter of Benjamin Woolsey of Dosoris, Long Island. A grandson, Dr. Timothy Dwight, was president of Yale University from 1886 to 1899. President Dwight's latest biographer, Dr. Franklin Bowditch Dexter, says in "Yale Biographies," volume iii, page 325:

"Dr. Dwight throughout his career remained faithful to his chosen vocation as a minister and was unquestionably one of the most able and popular ministers of his generation. A commanding figure, a rich and melodious voice, and striking simplicity and dignity of manner, gave him peculiar advantages. The System of Theology which he gave in successive lectures to his people in Greenfield, and afterwards, much enlarged, to the College Congregation, in a course of sermons occupying

the Sunday mornings of four years, while not remarkable for originality or novelty, is unsurpassed for clearness and felicity of statement and for force and candor in dealing with objections. The influence which these sermons have exerted in Great Britain as well as America is a remarkable testimony to their essential power. He was above all a great teacher, and great as an administrator of College discipline by the power of persuasion. No less memorable were the judgments of men which controlled him in the selection of individuals for the permanent service of the College, and his far-sighted plans for the development of the Institution into a University by provision for professional schools. His interest in political affairs was keen and decided. He was known as a thorough believer in the Federalist doctrines and was credited with wide influence in the party."

Dr. Dwight was a writer of great force, and was constantly publishing sermons, treatises, or narratives as well as poems. His chief works are:

A Dissertation on the History, Eloquence and Poetry of the Bible. Delivered at the Public Commencement at New Haven. New Haven, 1772

The Conquest of Canaan. A Poem in Eleven Books. Hartford, 1785; London, 1788

Greenfield Hill. A Poem in Seven Parts. New York, 1794

A Discourse delivered at New Haven, February 22, 1800; On the Character of George Washington, Esq., at the request of the Citizens. New Haven, 1800

A Statistical Account of the City of New Haven. Being Vol. I, No. 1, of a Statistical Account of the Towns and Parishes in the State of Connecticut. New Haven, 1811

Theology Explained and Defended in a Series of Sermons. With a Memoir of the Life of the Author. In five volumes. Middletown, 1818–19; London, 1819. Four volumes. New Haven and New York, 1825–29

Travels in New England and New York. Four volumes. New Haven, 1821–22; London, 1823

Christ Church, Hartford.

See sketch of Menzies Rayner, Volume III, page 89.

St. James's Church, Greenfield.

The exertions of Mr. Chapman and other Churchmen brought Philander Chase from Hartford in 1810, 1811, and 1812, to hold occasional services in Greenfield. He entered into this missionary work with the same directness and energy always displayed by him. A parish was organized on September 24, 1812, with five members, under the title of St. James's Church, Greenfield. Subscriptions were made in Boston, Hartford, and New York toward a church building. The corner-stone was laid by Mr. Chase on May 10, 1813. It was consecrated on August 31, 1814, by Bishop Griswold. It was of wood, in the prevailing style, and commodious. Titus Strong, a native of Brighton, Massachusetts, was brought up by his grandfather, Mr. Burrill of Northampton, Massachusetts, as his father had been drowned in Boston harbour when he was two years old. In 1801, in his fourteenth year, he was apprenticed to Mr. Butler, a printer of the town. In 1805 he commenced the study of law in the office of John D. Tucker, clerk of the United States Circuit Court in Boston, but the failure of his health did not allow him to complete his course. After teaching school in various towns in western Massachusetts, he pursued a course of theology under Mr. Whitman of the Congregational Church at Goshen, near Chesterfield. Removing to Dedham, he entered the office of Horatio Townsend, a well-known lawyer and Churchman. By reading books on the Church in Mr. Townsend's library he became a Churchman, and resuming his theological studies, was admitted as a candidate for holy orders in 1812, and in 1814 became lay reader in Greenfield. He was made deacon by Bishop Griswold on March 24, 1814, and took charge of the parish. He was elected rector on January 11, 1815, and on the same day as his ordination to the priesthood in St. James's Church by Bishop Griswold, May 25, 1815, he was instituted as rector. His whole life was spent in the parish. He was interested in all the concerns of the community, and was a member and chairman of the school committee. He wrote several books and pamphlets. He died June 11, 1855, in his seventieth year. In 1847 a new stone church was built, the corner-stone laid by Bishop Griswold on May 6 of that year, and consecrated by the same Bishop on May 10, 1849. Dr. Strong's successors to 1879 were S. Russell Jones, Julius H. Waterbury, and Samuel Hollingsworth. In 1879 Peter Vorhees Finch, who as a young man had been rector from Christmas, 1863, to October, 1871, was re-

called. Under him the parish acquired new strength and prominence. In the town Mr. Finch held a position similar to that of Dr. Strong. He died from the effects of an accident, May 31, 1901, in the sixty-seventh year of his age. His successors have been Sidney Hubbell Treat, who died suddenly of heart disease in January, 1903; Henry Rawle Wadleigh; and John Bartlett Whiteman, who was in office in April, 1912. As recorded in the American Church Almanac for 1912, there were three hundred and ten communicants.

Montague.

This town adjoins Greenfield on the west. It has within its limits the important manufacturing village of Turner's Falls. Only occasionally have the services of the Church been held there. Mr. Chapman curiously misspelled the name.

[From John Churchill Rudd]

Eliz Town. Feb. 12: 1807.

My Dear Sir,

If you have an opportunity and can spare them will you lend me for a while Eusebius Hist. (translation) and Lawrence on Lay Baptism? Mr McDowell is quite engaged on this subject and I can hear daily of his severe remarks on ye Ch —he is bitter I believe. Our subscription is about 1600$ old Mr Wmson after much solicitation signs 100$. Will you have ye goodness to forward ye enclosed, as it is intended to remove some unfavourable impressions wh. I suppose Mrs F has received respecting me. We are all well. Regretting to give you so much trouble

I am affectionately Yours

John C Rudd

Superscription:

Rev Doct. Hobart No 46 Greenwich St New York.

Mr Cuming

ANNOTATIONS

Eusebius.

For notice see page 249.

Roger Laurence.

Roger, a son of Roger Laurence, a citizen and armourer of the city of London, was born March 18, 1670. Upon the nomination of Sir John Laurence, a wealthy merchant, he was admitted in April, 1679, to Christ's Hospital, where he received his education. In 1688 he was apprenticed for seven years to a merchant vessel "bound for the Streights." He then became connected with the large mercantile house of Lieuthellier of London, and spent some years for the firm in Spain. Upon his return he studied divinity. As he had been brought up a Dissenter, he became dissatisfied with his baptism, and on March 31,

1708, was hypothetically baptized in Christ Church, Newgate Street, by John Bates, who was a reader in that parish. Soon after Mr. Laurence published the results of his investigations upon the proper ministering of holy baptism in a learned treatise entitled "Lay Baptism Invalid. By a Lay-Hand." The first edition appeared in 1708, and at once excited controversy. Bishop Burnet of Salisbury, in a learned work, disputed its conclusions. Joseph Bingham, the author of "Christian Antiquities," wrote in opposition to it a "Scholastical History of Baptism." The subject was discussed in meetings of the clergy, and formed the topic of a serious conference of the Bishops of the Province of Canterbury at Lambeth, April 23, 1712. A declaration asserting the validity of baptism by others than a lawfully ordained minister was offered to the Lower House of Convocation on May 14, and was rejected. On July 16, 1713, Mr. Laurence received the degree of master of arts from the University of Oxford. For some years Mr. Laurence had been an adherent of the non-jurors, and upheld their views upon the sacraments and doctrines of the Church. He was made deacon November 30, 1713, and ordained priest December 19 following, by Bishop George Hickes, the learned scholar. He ministered in secret, as did all the non-juring clergy. With others he was a powerful advocate for the restoration of the proper accessories for the celebration of the Holy Communion, and took part in the controversy over the "usages," as they were called. During the years from 1716 to 1718 there were several ordinations in "Mr. Laurence's Chapel on College Hill within the City of London." The unhappy spirit of contention and controversy at this time hopelessly divided the non-jurors, by which their learning and devotion were lost sight of and they ceased to influence English Churchmen. Mr. Laurence belonged to the faction headed by Bishop Archibald Campbell, while the leader of the main body of non-jurors was Dr. Thomas Brett, whose work entitled "Principal Liturgies" is standard. Mr. Laurence was consecrated a Bishop by Bishop Campbell in 1733. All his Episcopal acts were private. He did not receive universal recognition, as the consecration had been by a single Bishop. Bishop Laurence continued to write forcibly upon baptism and the essentials of divine worship. In one volume, in answer to Dr. Joseph Bingham, he comments upon and criticises his own statements in previous works. He died at Kent House, Beckenham, the country home of his friends the Lieuthelliers, March 6, 1736, in the sixty-sixth year of his

age. He married Jane Hoelman, to whom, by his will, he left all his property. A copy of the third edition of his "Lay Baptism" is in the Library of the General Theological Seminary, and has this title-page:

"Lay Baptism Invalid. An Essay to prove that such Baptism is Null and Void, when administered in opposition to the Divine Right of the Apostolic Succession. Occasioned chiefly by the Anti-Episcopal usurpations of our English Dissenting Teachers. The Third edition more Correct and Enlarged than the former in which some notice is taken of a Declaration lately proposed to be established &c. With an Appendix wherein the Boasted unanswerable objections of the B. of S. & other new Objections are answered. By a Lay-Hand. To which is prefixed a letter to the author, by the Reverend Geo. Hickes, D.D. St. John xx. 21, 23. As my Father hath sent me, even so send I you. Whosesoever sins ye remit, they are remitted unto you. Heb. v. 4. No man taketh this Honour to himself, but he that is called of God, as was Aaron. London, Printed for Henry Clements, at the Half-Moon in St. Paul's Church-Yard. MDCCXII."

The other editions are 1708, 1709, 1712, 1714, 1723, 1725. In 1841 it was reprinted under the editorship of W. Scott.

John McDowell.

For notice see page 93.

Isaac Halsted Williamson.

For notice see Volume IV, page 503.

Mrs. F.

It has not been possible to identify this lady.

Francis H. Cuming.

See sketch which precedes his letter of January 6, 1818.

ANDREW FOWLER

ANDREW, a son of Andrew and Martha (Stone) Fowler, was born in Guilford, Connecticut, June 10, 1760. He entered Yale College when nineteen, and graduated in 1783. Although, as he himself records, his father was a Presbyterian and his mother an Independent or Congregationalist, he conformed to the Church while in college, and served as lay reader in Trinity Church, New Haven, and Christ Church, West Haven, under the rector, Dr. Bela Hubbard. In 1784 he opened a school at New Rochelle, Westchester County, New York, and commenced to officiate in the vacant parishes of the county, by which he greatly cheered those who had been deprived of divine worship during the Revolution. He was made deacon by Bishop Provoost in St. Andrew's Church, Staten Island, on June 21, 1789, and ordained priest by the same Bishop in St. Paul's Church, East Chester, on June 18, 1790. He took charge of Caroline Church, Setauket, on Long Island, in 1788, as lay reader, reviving the interest in Church work among the people, and upon his ordination he became rector. He also had under his care St. John's Church, Huntington, and Oyster Bay. In 1792 he became rector of St. Peter's Church, Cortlandt, now Peekskill. Here he was careful, energetic, laborious. In 1794 he became rector of St. George's Church, Bedford, which included New Castle, where he remained until 1795. In 1797 he was inducted into the rectorship of St. Mary's Church, Colestown, New Jersey. He apparently was its first resident rector, although it had been founded previous to the Revolution. His stay was short, for before June, 1799, he had succeeded the Rev. William Ayres as rector of St. Peter's Church, Spotswood, New Jersey, where he remained until 1802, when he was made rector of Christ Church, Shrewsbury, with Christ Church, Middletown, also in New Jersey. He resigned in 1805 and gave his attention to the care of a school and the establishment of a parish at Bloomingdale in the upper part of the city of New York. For this object Trinity Church offered two thousand dollars. Several gentlemen had associated themselves early in 1806 for that purpose. They were merchants and men of leisure, whose country seats were along the Hudson or on the quiet roads leading to Harlem. Robert T. Kemble, William Rodgers, and William Jauncey were appointed trustees to hold the subscriptions and land until a legal corporation was formed. A plot of ground one hun-

dred and fifty by seventy feet just north of Ninety-ninth Street, and east of the Bloomingdale Road above the valley of the little stream entering into Striker's Bay, was purchased in 1806 from Oliver H. Hicks, a prominent merchant, for the nominal sum of one hundred and fifty dollars. The corner-stone was laid in 1806, and the church consecrated by Bishop Moore, July 27, 1807, as St. Michael's Church. The parish was incorporated August 17, 1807, by the name of St. Michael's Protestant Episcopal Church. Mr. Fowler's connection with the enterprise was only temporary.

He evidently had not been considered for the rectorship, and the "History of St. Michael's Church," by Dr. John P. Peters, published in 1907, makes no mention of him. On April 8, 1806, he was called for six months to Grace Church, Jamaica. At the end of this term Mr. Fowler went South. He was elected rector of St. Bartholomew's Parish, Colleton County, South Carolina, on February 3, 1807, and continued in charge for years. He engaged in missionary work for two years, and in 1813 became rector of Edisto Island parish. It is worthy of note that he presented the first class for confirmation in South Carolina to Bishop Dehon on his primary visitation, March 30, 1813, when twenty persons received the apostolic rite. Owing to the fact that the first Bishop of South Carolina had never administered confirmation in his diocese, this first confirmation by Bishop Dehon was an event of such importance that Mr. Fowler published a full account of it, from which is taken the following address on the presentation of the candidates to the Bishop:

"*Rt. Rev. Father in God:* — I here present you with a number of persons who have been regularly baptized, who have given me a satisfactory account of their faith, their repentance, their desire to keep God's holy will and commandments, of their firm resolution to persevere in the Christian profession, and their settled persuasion that confirmation is of standing use in the Church of Christ. They crave your blessing and the prayers of the congregation. They wish to be confirmed, and to renew and ratify in their persons, and in their own names, the solemn vow and promise that their godfathers and godmothers made for them in their baptism — thus taking upon themselves those sacred obligations, and exonerating their sureties from their more special engagements. I now most respectfully leave them in your hands, and may the blessing of God rest upon them, upon you and upon

the whole Church, and may we all find grace and mercy in His sight here, and perpetual peace and felicity in His presence hereafter, through the merits of our Lord Jesus Christ, our only Saviour and Mediator! *Amen.*" [*Quoted in Perry's History of the American Episcopal Church, vol. ii, p.* 189, *note.*]

Upon his resignation in 1817 he devoted the remainder of his active life to missionary work, principally under the auspices of the Society for the Advancement of Christianity. In 1817 he made his home at Charleston, and organized the first Sunday School in that city. The parishes at Columbia, Choran, Wadesborough, and other places were founded by him. Soon after the cession of Florida by Spain to the United States in 1819, of which possession was given in 1821, Mr. Fowler went to St. Augustine, where he organized a parish. Upon his return in May, 1823, in addition to his missionary labours he opened in Charleston a school for both boys and girls, which was prosperous. Bodily disability compelled him to give up all work in 1843. In 1847 he became totally blind. These trials did not dishearten him, and he spent his later years in recalling the various incidents of his life and recording his recollections of the clergymen whom he had met or who were prominent in the early part of the century. His manuscript "Memoirs of the Clergy" are among the treasures in the Archives of the General Convention. He ended a self-denying life at Charleston, South Carolina, on December 29, 1850, in the ninety-first year of his age. Mr. Fowler married on October 4, 1787, Mary, a daughter of John and Lucy (Smith) Doty, of Cold Spring Harbour, Long Island. They had four sons and one daughter. A son intended for the holy ministry died soon after his graduation from Yale College in 1822. Mrs. Fowler died of yellow fever on Sullivan's Island in Charleston harbour, on July 27, 1817. It is said that the visits of Bishop Dehon to this lady during her illness gave him the same disease, of which he died nine days later, August 6, 1817. A contemporary obituary of Andrew Fowler will be found in Volume II, page 292. His chief publications were:

A Short Introduction to Christian Knowledge, designed particularly for the use of the Protestant Episcopal Church at East Woods, Oyster Bay. New York, 1792. 16mo, pp. 31

Hymns. New York, 1793

A Sketch of the Life and Death of Miss Hannah Dyckman, King's Ferry. Danbury, 1795. 12mo, pp. 36

The Lessons of the Protestant Episcopal Church in the United States of America. . . . With an explanation of all the Sundays and principal Holy Days throughout the year. New Brunswick, N. J., 1798. 12mo, pp. 501. Second edition, Charleston, 1838

A Form of Morning and Evening Prayer, compiled for the Use of an Academy. New York, 1802. 12mo, pp. 24

An Exposition of the Book of Common Prayer, . . . according to the use of the Protestant Episcopal Church in the United States of America. Burlington, N. J., 1805. Second edition, New York, 1807. Third edition, Middletown, 1826

Short Instructions to those who are preparing for Confirmation. Charleston, 1813

A Sermon upon the word Amen. Revelation xxii–21. Delivered in St. Michael's Church, Charleston, February 7th, 1813. Charleston, 1835

A Short Account of the Rise and Progress of the Protestant Episcopal Church in the city of St. Augustine, East Florida. Charleston, 1835

An Exposition of the Articles of Religion of the Protestant Episcopal Church in the United States of America, to which are added, Some Useful Extracts. Charleston, 1839

Mr. Fowler edited: "The Sunday Visitant; or Weekly Repository of Christian Knowledge. Charleston, 1818, 1819."

[From Andrew Fowler]

Charleston Feb. 15. 1807.

Reverend and dear Sir,

I WRITE you these few lines, which I hope will not prove unacceptable.—After I left New York, the first place I went to, was Wilmington in the State of North Carolina.—At this place, I met with a clergyman by the name of Halling, who is one of the most pleasant and agreeable men in the world;—he is a person of an excellent character, and universally beloved—As I could not meet with a passage directly after my arrival, I was obliged to stay at Wilmington about

five weeks, in which time I had great opportunity of conversing with Mr Halling upon the state of the church, which he tells me is very deplorable—I find that the idea of episcopacy is but little esteemed among either the clergy or people—They think it is no matter what religion a man is of, provided he be an honest man—Mr Halling seemed to be of this opinion, and it was many days before I could prevail on him, to relinquish so destructive an idea—Mrs Halling, who was of one the highest families in the state, well educated, and of sound judgment, soon imbibed my sentiments of episcopacy—As I was invited to dine out every day, while I was at Wilmington, it gave me great opportunity of advocating the church, and my friend Halling told me that I had been of great service to him among his people, as well as to himself—I find that nothing is wanting to make the church flourish in that State but half a dozen good clergymen and a few small tracts on episcopacy, baptism, the Lord's supper, &c.—I had a copy of your Companion, one copy of your treatise on the Festivals and Fasts, and one of Lynn's Essays;—these I was obliged to give away, as some of my friends were so desirous to have them—It was a pity that I had not had many more. I wish friend Hobart that you would send me on a copy of the canons of the church, and some other small tracts, which you may have it in your power to dispose of gratis, that I may send them to Mr Halling.—After my arrival at Charleston I called on the Clergy of the city who have aided me all in their power; but being obliged to wait so long at Wilmington for a passage to this place, it has thrown me out of a parish for this year—I am however elected Rector of St Bartholomews Parish, the property of which I am to be put in possession of next winter. The living consists of a plantation, with sixteen Negroes; the pew rents are not less than 400 Dollars; and it is the general

opinion that the whole, excluding what will be raised by subscription, cannot amount to less than 2000 Dollars—I, however, calculate upon no more than that sum with the perquisites—I am now left at my choice to return immediately to New York, and abide there till fall, or stay with the people till the first of June, having my board found me, and trusting to what they may raise by subscription, and then return for my family—My mind is not yet made up—I find the Clergy are well pleased with the exposition of the Common Prayer, &c. I wish you to indulge me with a letter by the first Packet, and to acquaint me what progress Messrs Swords have made in printing the second edition of my book—If it would not be too much trouble I also wish you to enclose me a copy of each sheet as far as they may have gone, that I may be able to know whether it is to my mind, or will need some notes at the end—You can direct to the care of the Revd Mr Bowen of Charleston, who will have it in his power to forward a line to me almost every day—I have written to Mrs Fowler, and sent her a little money by Captain Barnham, by whom I also send this—Dr Jenkins desires me to present you his compliments, and thanks you for the books you was so kind as to send him—Please to give my compliments to the Clergy of your city, and to Brother Rudd of Elizabethtown.

From your friend, &c.

ANDREW FOWLER.

Superscription:

REVEREND JOHN H. HOBART, D.D.
Assistant Minister Trinity Church New York.

Favoured by
Capt. Barnham.

ANNOTATIONS

St. James's Church, Wilmington, North Carolina.

The city of Wilmington is on the east bank of the Cape Fear River, about twenty miles from its mouth. It was one of the earliest settlements in North Carolina. It was named after Spencer Compton, Earl of Wilmington. In 1738 a parish was formed which embraced the whole of Hanover County. Richard Marsden, who had been chaplain to the Duke of Portland and had for a short time been rector of St. Philip's, Charleston, and afterward of Christ Church Parish, became the first incumbent of St. James's Church. He remained there only two years, being succeeded by James Moir, who stayed there for ten years and was successful in building up the parish. In 1751 the following commissioners were appointed to lay out the church grounds and build the church: Samuel Swann, Joseph Blake, William Paris, John Sampson, Lewis de Rosset, and John Ashe. The successors of Mr. Moir up to the time of the Revolution were John McDowell, John Barnett, and John Wills. From the Revolution up to 1795 services were held very irregularly. In that year Dr. Halling became rector. He revived the work of the Church, and was succeeded in 1811 by Adam Empie, a sketch of whom will be found preceding his letter of January 2, 1813. Upon his removal in 1814 Bethel Judd became the rector for two years, when Adam Empie was recalled and remained rector until 1827; his successors have been T. S. W. Mott; William D. Cairns; Thomas Frederick Davis, afterward Bishop of South Carolina; Robert Brent Drane, who died in office in October, 1862; Bishop Thomas Atkinson; Alfred Augustine Watson, who was rector from March, 1863, to his consecration as Bishop of East Carolina, April 17, 1884; William Henry Lewis; Robert Strange, consecrated Bishop Coadjutor of East Carolina, November 1, 1904; and Richard Wallace Hogue. In April, 1912, the rector was William Hammond Milton. The American Church Almanac for 1912 returned five hundred and ninety-one communicants. The body of Bishop Atkinson is buried beneath the chancel. The Editor is indebted to the rector of St. James's Church for the information "that the Church was used as a hospital during the Civil War, and that due compensation for its use and partial dismantlement has been made since by the National Government."

Solomon Halling.

Solomon Halling was born in Pennsylvania. He studied medicine in Philadelphia, and is said to have been a surgeon in the Continental Army. After the Revolution he went to North Carolina, and became a teacher in the New Bern Academy, and probably lay reader in Christ Church. The Church in North Carolina was greatly depressed, and very few clergymen remained in their parishes. Many of the laity were indifferent. At length the urgency of the few who loved the Church of their fathers called a convention to meet at Tarborough in 1790. Two clergymen, Charles Pettigrew and James Wilson, with Dr. John Leigh and Charles Clement, met on June 5 of that year, considered the state of the Church, acceded to the constitution of the General Convention, and provided for future conventions. It appointed a standing committee, to whom Solomon Halling was recommended for holy orders. He was ordained in 1792 by Bishop Madison of Virginia. He saw at once the necessity for action, and was successful in having conventions meet in 1793 and 1794. That of May, 1794, elected Charles Pettigrew Bishop. A letter from Mr. Halling to the Bishop-elect gives details of its work, and urges upon Mr. Pettigrew the duty of accepting. He thus declared his determination after mentioning the circular letter sent by the Convention to prominent Churchmen in every county:

I have preached and read these to our congregation and have declared myself a volunteer in this sacred cause, and purpose the same in every part of the County where I can collect the people together. May our merciful God restore you to perfect health and prolong your life to be useful in this dark land. I believe it will be the general wish that you should be elected to the Episcopacy of North Carolina. My exertions shall not be spared on the occasion and you must not refuse. Consider it a call from Heaven and reflect on your former vows. Excuse me if I speak freely, my whole soul is engaged in this important business. May God in mercy for our country preserve you to overlook and bless his little flock.

This is the ardent wish and prayer of my dear and Rev. Sir your unworthy brother in our Lord Jesus.

Solomon Halling

[*Dalcho's Church in South Carolina*, 1892, *p.* 188.]

Dr. Halling was then rector of Christ Church, New Bern, where he was greatly esteemed. In 1795 he removed to Wilmington, where he was principal of the academy which had been formed by Colonel James Innis a few years before. He was rector of St. James's Church. In May, 1809, he accepted the rectorship of Prince George's Parish, Winyaw, South Carolina. He died December 24, 1812. A funeral sermon was preached by Bishop Dehon. This resolution, offered by Dr. Gadsden, was adopted at the Convention of the diocese held on February 15, 16, 17, 1814:

"*Resolved*, unanimously, that this convention do sincerely sympathize with their brethren of the Parish of Prince George, Winyaw, in the dispensation of Providence, which has deprived them, by death, of the services of their rector, the Rev. Dr. Halling; and that this convention, in testimony of their sense of the loss, which the Church in general has sustained, by the removal of a faithful minister, and a punctual and zealous member of this body, will wear crape during their present session." [*Dalcho's Church in South Carolina*, *p.* 531.]

Bishop Dehon said in his Convention address:

"In adverting to the Clergy of the Diocese, we are painfully reminded of the removal of one of them by death, whom we were accustomed to see among us, on these annual occasions, filled with love for his brethren, and zeal for the church. You need not be told that I allude to the reverend and much lamented Dr. Halling. It pleased the Almighty, on the eve of the last celebration of the nativity of our blessed Lord, to permit his course on earth to be finished in the fifty-ninth year of his age. Though we trust he is gone to the reward of his labours, we cannot refrain, under the recollection of the qualities, by which he was so much endeared to us, from sorrowing that we shall see his face no more. While we all sympathize with that part of the flock of Christ, which is hereby bereaved of its Pastor, my brethren of the Clergy will allow me to apply to them the admonition to increased vigilance and fidelity, which this event has brought to my own mind. It solemnly proclaims how rapidly upon us the night approaches, in which no man can work." [*Dalcho's Church in South Carolina*, *p.* 534.]

Mrs. Solomon Halling.

It has not been possible to ascertain anything in regard to this lady.

Hobart's Companion for the Altar.

For notice see Volume III, page 460, and page 168 of this volume.

Nelson's Festivals and Fasts.

For notice see Volume III, page 339.

William Linn.

For notice see Volume IV, page 518.

St. Bartholomew's Parish, North Carolina.

By an act of the legislature of South Carolina of November 30, 1706, a new parish was formed in Colleton County, and named St. Bartholomew. In 1713 the Society for the Propagation of the Gospel sent out Nathaniel Osborn as missionary. The parish being forty miles long and thirty wide, the work of the new missionary was very laborious. He officiated at five different places. Upon the breaking out of the Indian war in 1715 many of the plantations were destroyed, and Mr. Osborn with others fled to Charleston, where he died of a fever July 13, 1715. Services were held occasionally until 1725, when on December 9, by an Act of Assembly, John Parker, John Hunt, Hugh Bryan, and William Evertson were appointed commissioners "for building a Chapel of Ease, at or near Captain Cox's Plantation; and appropriating £300 *cur.* for the purpose." William Guy of Charleston visited the parish occasionally until 1734, when Robert Gowie became missionary, and was soon succeeded by Thomas Thomson, who reported on May 1, 1736, that he had baptized one hundred children since he had come to the parish. He visited the remotest parts of the parish and also Savannah-Town in Georgia, where he baptized ten children belonging to the families of the garrison. Upon his removal in 1744 to St. George's Parish, the Venerable Society appointed Charles Boschi, who had been a Franciscan friar. He removed to the island of Ruhatam, where he became chaplain to the garrison. This island was off the Mosquito Coast. Among his successors up to 1811 were William Langhorne, John Rowan, Robert Baron, William Miller, James Harrison, William Nixon, John Stuart, William Blackwall, John Ireland, Thomas D. Bladen, and Andrew Fowler.

The Editor is indebted to Joseph I. Waring, the Registrar of the Diocese of South Carolina, for the following particulars:

"The Parish has become extinct. The ruins of the church at Pon Pon, or a little part of them can still be seen. Adam's Run is the summer place for the rice planters in that section, but there is no church building there. All traces of Records, silver, etc., have disappeared since the late war."

Fowler's Exposition of the Book of Common Prayer.

This volume was prepared by Andrew Fowler while he was rector of Christ Church, Shrewsbury, New Jersey. It was intended to put in simple language the distinctive doctrines of the Prayer Book. Like other publications of the time, it was based largely upon Wheatly's "Rational Illustration of the Book of Common Prayer." Mr. Fowler's book was plain, direct, and convincing in its statements. It circulated largely throughout the country, a list of subscribers being appended to the first edition. Two other editions came out.

Nathaniel Bowen.

See sketch which precedes his letter of April 20, 1808.

Mary Fowler.

In addition to what is said in the sketch of her husband, the following affecting letter from Bishop Dehon to Andrew Fowler, then on a visit to New York, will be of interest. It is taken from page 253 of Gadsden's "Life of Bishop Dehon:"

Charleston, July 29, 1817.

MY DEAR FRIEND AND BROTHER,

How mysterious are the dispensations of the Almighty! You will, before this, have received a letter from Dr. Gadsden, informing you of the melancholy event which has happened in your family. Your dear and truly excellent wife had not been well for some weeks. She kept about, however, until the 20th of this month, when I understand she was taken with symptoms of a fever. It was not in its appearance alarming. She was attended by Dr. Wilson, who, I believe, apprehended no danger. Her illness was mentioned to me by Mr. Muller on Saturday, and I went immediately to see her. She, indeed and all the members of the family, had more or less fever. She did not appear to apprehend any danger. There was a stupor about her, which your daughter told me was sleepiness. I was going to the island to pass Sunday there, and

bade her "good-bye," hoping I might find her better on Monday. But he whom she loved and served, and whose dispensations, though dark are wise and good, had determined otherwise. When I arrived on Monday, I learned on the wharf, that it had pleased God to take her from among us, between ten and eleven o'clock on Sunday evening; to take her from among us, to be, as our hope is, "with the spirits of the just made perfect;" till he shall raise her body, and invest her with man's primitive glory and immortality. To you my dear brother, this stroke is heavy. Our tears have fallen for you. But when I call to mind the life of this excellent woman; her faithfulness as a wife, a mother and a friend; her sincerity and exemplariness as a Christian; her delight in the ordinances of God; and the eminent degree, in which she possessed that ornament of her sex, which is, in the sight of God, of great price; I feel that there is not room to sorrow for her. For what is this voice which was heard from heaven, "blessed are the dead who die in the Lord. Even so, saith the spirit, for they rest from their labours."

When I heard the tidings, I went directly to your family. There had been many friends with them to comfort them in their sorrows. I found them availing themselves of the principles they had been taught, and conducting as Christians should conduct. Their earthly father was away, but God, in whose service he had gone, seemed to manifest himself as a father to them in this needful time of trouble. Catherine continues sick, and Miss Lavinia is at Pineville, but Mrs. Fabian and your youngest daughter, were able to attend the funeral of their mother, which took place at six o'clock last evening. Her remains (attended by the clergy as pall-bearers) were conveyed to St. Michael's Church, and, after the appointed service, were deposited by the side of her daughter, in that cemetery. The hymn sung on the occasion was the funeral hymn.

There seems my brother to have been peace in her death. She was easy I am told, but so oppressed with heaviness that she did not speak. Mr. Gadsden and Mr. Muller visited her in the evening, and prayed by her. The last words she was heard to say, were, "nothing hurts me." I have regretted my absence from town that day. But surely nothing could be wanting to her death, who was daily living the life of the Christian; and would, at any time, have been found striving to walk "in the commandments and ordinances of God, blameless."

That He who has taken away the desire of your eyes, may fulfil to

you, on this occasion, his good promises to his servants, and restore you soon in safety to your family and us, is, at this time, my dear sir, among the most fervent prayers of your sympathizing and affectionate friend and brother,

THEODORE DEHON.

Tuesday noon.

P.S.—I have kept this letter open that I might see your family this morning, and let you know how they are. This postscript is written at your house. M^rs^ Fabian is sitting by me, and begs me to desire you "not to make yourself uneasy, for they find many friends." Your children are all better. Catherine is free from fever, and is sitting up. I trust that under the good blessing of God they will all do well.

John Burnham.

The Captain Barnham of whom Mr. Fowler speaks was undoubtedly John Burnham, who was for many years engaged in the coasting trade. He was master of vessels which sometimes went to Charleston and other Carolinian ports and to Savannah. The following advertisement is taken from the "New York Evening Post" of October 9, 1806:

FOR SAVANNAH

The new Brig Sea Island,
John Burnham, master,
Intended as a regular trader, for freight or passage (having superior accommodations). Apply to the Captain on board, the East Side of Burling slip or to B. & J. Strong & Co. 160 Front Street.

Edward Jenkins.

In 1772 Edward Jenkins became the rector of St. Bartholomew's Parish, South Carolina, and resigned in 1776. He officiated at St. Michael's, Charleston, while the British were in possession. In 1796 he was made assistant minister of St. Michael's, and in 1802 was elected rector. In 1804 he was elected Bishop of the diocese, but declined on account of his age. In the spring of 1807 he went to England, leaving the Rev. James Dewar Simons in charge. In 1809 he sent in his resignation from England, and died in that country some time after 1819.

[From Rufus King]

Saturday feb 21. 1807

DEAR SIR

I AM going out of town and may be absent several days, in which case I shall not be able to meet you and Mr Abeel, this however can be of no importance as the business will be equally well done; but I have thought it nevertheless proper to send to you & Mr Abeel this notice, and shd I not return before the meeting of the Trustees, must beg the favour of you to make my excuse:

very faithfully

Yr. ob. Ser.

RUFUS KING

REVD MR HOBART

No superscription.

ANNOTATIONS

John Neilson Abeel.

For sketch see Volume I, page 232.

Columbia College.

The meeting of trustees to which Mr. King refers was the meeting of the trustees of Columbia College.

PAUL TRAPIER GERVAIS

PAUL TRAPIER GERVAIS was a native of South Carolina. He was made deacon November 25, 1807, in New York City, by the Rt. Rev. Dr. Moore, and ordained priest by the same Bishop on August 4, 1809. For some years after his ordination his health, never robust, did not allow him to take charge of a parish, but he was an active worker in putting in motion various agencies for the promoting of Church work. He was one of the framers of the constitution of the Diocese of South Carolina, and one of the founders of the Society for Promoting Christianity, in which he established a Church Building Fund. He also was active in the affairs of the Charleston Bible Society. Settling upon John's Island, he took charge of St. John's Church, Colleton, revived the flagging energies of the congregation, and in 1817 rebuilt its parish church. In 1818 he was compelled by a severe affection of the chest to give up clerical work entirely. For nearly forty years after, his church, his liberal gifts, and his personal influence were a great stimulus to the diocese. He was a member of the standing committee, and held other offices of trust. He departed this life in Charleston, July 28, 1856, at the age of seventy-two years.

[From Paul Trapier Gervais]

Philadelphia. Feb. 25.

Dear Sir

I Received a letter of yours yesterday thro Mr Abercrombie. I am fully convinced that, If circumstances would have permitted me to have submitted to the operation in New York, I would have received great kindness & attention from you. Prudence however advised me to come to this place. My Physician in Charleston wished that I would consult Dr Physick. His skill in surgery I entertain'd the highest opinion of. England has acknowledged it. The famous Dr Hunter, I understand, with whom he studied, Thought him superior to himself. Under these impressions I thought it prudent to consult him. Circumstances have proved it. For all his skill has not yet restored me to health. To day for the first time I mean by his advice to go out for the purpose of taking Exercise. The incision has still three inches to heal. The Exercise he hopes, may facilitate the cure. Its progress he says is *uncommonly* slow. He seems unwilling to say it heals at all. He fancied from this that there was another sinus, which the former incision had not touched. Experiment with the probe has proved it. He believes that in a few days I must undergo another operation. I am perfectly willing. Thro' the glass of faith in present evil I view future good. The father of mercies from whom cometh our help has said that all things shall work together for good to those who love him. I therefore look forward to the evil without dismay. I could wish to avoid it: but if It should come I can resign myself to it with patience.

By this time I suppose you must have heard from Mr Bowen. I received a letter from him, dated the 11 of Feb, about 10 days ago, in which he mentions that he had not yet made up

his determination, that he was fully convinced of the advantages, which he would obtain by a removal, But what I had long ago told him he now saw realized. M[r] Percy he was apprehensive would destroy the Churches in Carolina should he quit them. His mind on this account appears very much perplexed. He fear'd having done wrong in not returning an answer immediately to the Bishop [*torn*] hope'd he might obtain pardon on account of [*torn*] worthy motive which caused the delay. as I received my letter a few days ago, I make no doubt you have heard or will hear in two or three days from him. That you & your family are well is the sincere hope of your most

obd & humble

servant

PAUL T. GERVAIS

Superscription:
REV[D] J. H. HOBART D.D. New York.

Endorsement:
P. T. GERVAIS 1807.

ANNOTATIONS

James Abercrombie.

For sketch see Volume II, page 115.

Philip Syng Physick.

Philip Syng, the son of Edmund and Abigail (Syng) Physick, was born in Philadelphia, July 7, 1769. His father was receiver general and keeper of the great seal of Pennsylvania. After the Revolution he was agent of the Penn estates. Philip graduated from the University of Pennsylvania in 1785. He studied medicine under the celebrated Dr. Adam Kuhn of Philadelphia, and continued his studies in London under Dr. John Hunter. In January, 1790, he became house surgeon of St. George's Hospital, London, and received his license from the Royal College of Surgeons in 1791. He graduated from Edinburgh

as doctor of medicine in 1792, and in September, 1793, commenced practising in Philadelphia. During the yellow fever epidemic of 1793 he was attending physician at the Bush Hill Hospital. In 1794 he was one of the surgeons of the Pennsylvania Hospital. He was appointed lecturer on surgery in the University of Pennsylvania in 1800; he was elected professor of surgery in 1805, and professor of anatomy in 1819. From 1831 to 1835 he was professor emeritus. In his time he was regarded as the most skilful surgeon in America. He married Elizabeth Emlen. He died December 15, 1837.

John Hunter.

John Hunter was born at Long Calderwood, East Kilbride, Scotland, February 13, 1728. His brother William had acquired fame in London as an anatomist and obstetrician, and John accordingly went up to London and became an assistant to him. He studied surgery at the Chelsea and St. Bartholomew hospitals, becoming house surgeon in 1756. In 1759 his health gave way, and the following year he entered the army as staff surgeon and served in the expedition to Belleisle and Portugal. In 1763 he resumed his practice of surgery in London. In 1768 he was appointed surgeon to St. George's Hospital, and in 1776 surgeon extraordinary to the king. In 1786 he was made deputy surgeon-general to the army. He died October 16, 1793, and was buried in the Church of St. Martin-in-the-Fields, whence, in March, 1859, his remains were transferred to Westminster Abbey. In 1795 Hunter's collection, containing 10,563 specimens, was purchased by the British government and presented to the Royal College of Surgeons.

Nathaniel Bowen.

See sketch which precedes his letter of April 20, 1808.

William Percy.

For sketch see Volume IV, page 494.

JOHN CHURCHILL RUDD

[From John Churchill Rudd]

Eliz Town March 4. 1807.

Dear Sir,

I AM sorry to trouble you with y^e^ preceeding advertisement, but I know of no one to whom I can more properly apply. We wish it inserted in y^e^ Evening Post at least 3 times and as many as 3 times in y^e^ Herald, but our finances will not justify any great expense,—Now if this all can be done for a sum not exceeding 4 Dollars we wish it done, if more can be done for y^e^ same it may be, if less, have y^e^ goodness to insert as you think proper—

With gratitude & affect.

John C Rudd

M^r^ Coleman Having a charge against y^e^ Trustees will please to place this to the same account.

Superscription:
Rev. Doct. Hobart No 46 Greenwich St. New York.

ANNOTATIONS

Elizabeth Town Academy.

The following notice appeared in the "New York Evening Post" for Saturday, March 12, 1807:

Education.

The public are respectfully informed, that the Elizabeth Town Academy is now open for the reception of Students, in all branches of classical Education, under the tuition of Mr. Henry Mills. An examination was held by the Trustees, and other literary gentlemen on the 25^th^ February, when the young gentlemen acquitted themselves much to their own honor, and to the credit of their instructor. The trustees feel it a pleasure, and esteem it a duty to recommend this Institution to the

attention of those who wish to place their sons and wards in a situation favorable to their improvement. Perhaps no place in the vicinity of New York, in point of healthiness of situation, pleasantness of country, and propriety of manners, can be considered superior. Boarding and lodging on reasonable terms may be obtained in respectable families, where young gentlemen will receive every proper and necessary attention.

Signed by order of the Board of Trustees

JOHN MCDOWELL
Pastor of the Presbyterian Church, President

JOHN C. RUDD
Rector of St. John's Church, Secretary

William Coleman.

William Coleman was born in Boston, Massachusetts, February 14, 1766. After finishing a course in law he removed to Greenfield, Massachusetts, where he had a large practice. During Shays's Rebellion he was an officer of the state troops. In 1794 he removed to New York, and became for a short time the law partner of Aaron Burr. He was appointed reporter of the New York supreme court, but was removed upon the defeat of the Federalists in 1800. When Alexander Hamilton, John Wells, and other leaders of the Federalists projected a daily paper, they selected Mr. Coleman as the editor. He made the "Evening Post" a power in the city and state. For twenty years he was its sole editor, and to the close of his life controlled its utterances. He died July 13, 1829, in the sixty-fourth year of his age. His latest biographer says that he was able, fearless, and honest. Dr. John Wakefield Francis, in his "Old New York," on page 335, thus contrasts William Coleman and his chief opponent, James Cheetham, editor of the "American Citizen." In the previous paragraph he had mentioned the founding of the "Evening Post," and then continues:

"The literary tact of this gazette was a striking feature in its columns; its political acrimony was scarcely inferior to that of the American Citizen, and while Cheetham was its rival, an almost continuous warfare was maintained between an enlarged democracy and the conservative doctrines of federalism. Victory on either side was often sought with little scruples touching the validity of facts. The physical organizations of the two men were not bad representatives of their

mental attributes. Cheetham was some years younger than Coleman, but of robust form, larger frame, and greater height. An English radical, escaped from the Manchester riots of 1798, he became the principal of an already radical press, and promulgated with little circumspection the strongest doctrines in behalf of the widest democracy. He had largely cultivated his mind by choice historical reading, and the poets; he was remarkable for the personalities of his invective, and often with a delicious richness recalled to memory the style of Junius. Coleman, of delicate structure and often in feeble health, was less personal in his general spirit and expression, yet far from being deficient in pointed epithets and lacerating remarks. Cheetham was sententious; Coleman often verbose. Cheetham might fell you at a blow; Coleman's greater delight was in protracted torture. There was more of policy and prudence in the latter. Their satisfaction at the prostration of their victims might be equally great. These editors seemed to live antagonistically. Cheetham might present himself in the public ways with the bold face and majestic bearing of a great captain; Coleman might be observed on like occasions, with the grave countenance and pensive look of a thoughtful student. Cheetham might have thrown off his literary missiles at a Table d'Hôte or from the head of a drum; Coleman profited best in the sequestered library. Cheetham's salutation might be a grasp of the hand that made your very knuckles ache, while with Coleman your arm might incautiously fall down by your side. Cheetham wore a presumptuous front, Coleman betrayed a sinister leer; Cheetham would readily forgive, Coleman long harbored an imagined injury; Cheetham made bare his strength, and gloried in encountering difficulties; Coleman found it more congenial to undermine and lay waste. The temperaments of the two men are pretty well manifested in the strictures of Cheetham on John Wood's history of the Administration of John Adams, and in Coleman's prolonged disquisitions on Jefferson's Message. Cheetham united with ample lungs in the patriotic bravura with General Gates and his other friends, while Coleman, more attuned to melodious strains, calmly yielded a benignant ear to the welcome notes of a pensive falsetto. Coleman might at times be soothed by a sonnet on the affections; Cheetham demanded a chapter of Bolingbroke. They were both men of personal prowess and confident aims; both were duellists, but that was at a period when duelling was a fashionable recreation. The idols of Cheet-

ham were Jefferson and George Clinton; the idols of Coleman were Hamilton and Timothy Pickering. Burr had no chance with either; he was offensive to both, though countenanced by the Morning Chronicle, and sustained by the mollifying appliances of the resolute William P. Van Ness. I may say I was fairly acquainted with these two able editors; I occasionally attended them professionally with my preceptor, Dr. Hosack, and was often occupied with them in common business affairs. But I am constrained to affirm that the characters I have given them are mainly drawn from transactions associated with their political vocation. They were assuredly men of personal courage, of warm temperaments, of keen susceptibilities, but more or less transformed or deformed by the crafty art of the staid politician; for the rottenness of party dogmas during the career of the philosophic Jefferson was doubtless as great as in this our own day. At the calamities of others they could sorrow and weep as members of the household of humanity. I have witnessed Cheetham, half a mile from his residence, expending his best energies at midnight to extinguish the flames of the humble residence of a common citizen, and Coleman pour out tears at the grievances of the wearied printer boy. With all their faults, they diffused much truth as well as error; they advanced the power of the press in talents, and in improved knowledge; they aided the progress of literary culture; therefore I have made this brief record of them. The Post has survived its half century, and still lives in more than its pristine vigor."

BALDWIN TO MOORE

[Amos Glover Baldwin to Benjamin Moore]

Utica March 4th 1807 —

Rt. Rev. & Dear Sir—

I Consider it a great indulgence to be permitted occasionally to write to my Bishop who has the welfare of the Church greatly at heart, and who will rejoice to hear that it is flourishing any where. Since I wrote you I have preached two Sundays in Fairfield Herkimer County. The prospects of soon collecting a respectable church in that place are very flattering. The second time I preached there, six or seven hundred people assembled who appeared to be seriously attentive. The last time I preached there which was sunday before last, I spoke to as large a congregation I think as ever I saw assembled on a common occasion. We do not build our hopes on these appearances altogether nor chiefly; but on the number of families who have been educated and remain attached to our most excellent Church, and on those who, we trust, will attach themselves to us. The number of families who have been educated in the Church are about Thirty. I can truly say that my coming among them has caused *great joy*. And I trust that many of them rejoice in the Lord and give God the praise. They all manifest great zeal to attend Church and do every thing that they can to build themselves up. As they have so large and so convenient a place to meet in, and as they will not be obliged to build till they please they think they will be able to make a handsome establishment considering the thing is so new and sudden. Nothing could have been more unexpected to them all. Till I went there no one knew of more than half a dozen who had any affection for the church. And some remembering the troubles of the revolution, though members of the church, concealed their sentiments. I believe that I am received there

as a minister of Christ. When I was there last I preached thursday & friday & sunday evenings a few miles from the Academy in different places, and spoke to good congregations.

One cause why many will attach themselves to us, is we baptise the children of those who are *not* communicants. The Presbyterians refusing to do this is a cause of complaint to some respectable people in society. I have resolved not to be too hasty in baptising the children of any who may present them; but to request them first to make themselves well acquainted with our mode, and to shew to them the propriety of attaching themselves to that church in which they can enjoy the ordinances which they esteem essential. Considering that this is the first Church which has been organized in that County, and that there is a flourishing Academy in the place, and that we have so few schools under our influence,—I think that it deserves great encouragement and patronage. A Mr. Noble an Irish Gentleman residing in Green Bush, sent to me for distribution among that people three Doz. of the larger Catechism and half a Doz. of the Poor Man's Help. They were received with many thanks and I trust they will do much good. We shall know better what our prospects are at Easter.

I visit regularly a place on the Unadilla 36 miles from this where we hope to collect a church of respectabity by & by. In the Town of Unadilla twenty miles below where I preach a number of people have resolved to form a church. Mr. Nash intended to visit them last monday. It is but a few miles from the Town of Butternutts.

In *Utica* the unfinished state of their church disheartens some of them. I believe that if they could receive *five hundred Dollars* from abroad that they would exert themselves to finish the inside of the church, and that it would do much more good

than all that they have now received, if they cannot now somehow finish the Chh.

It will do me a *great good* to be permitted to draw for the other half of my years salary from the Missionary Society. Perhaps the difference of remitting it to me now or hereafter will be nothing to the treasury; to me it will be great, as I shall receive but little for the first half year from those to whom I have ministered. If I may be permitted to do this pray let me know it as soon as is convenient and I will give many thanks—

Your Obt Humble Servt

AMOS G. BALDWIN.

Superscription:

RT. REV. BENJ. MOORE, New York—

ANNOTATIONS

Trinity Church, Fairfield.

For notice see page 238.

Fairfield Academy.

For notice see page 240.

Mr. Noble.

Mr. Noble's residence must have been temporary, as he is not mentioned in any history of Greenbush.

Greenbush.

The territory of the town of Greenbush formed a part of the great patent of Rensselaerwyck. It was on the eastern bank of the Hudson River, and was divided into several large farms. The town of Greenbush was formed by the legislature, April 10, 1792. In 1810 William Aikin and two associates purchased the site of the village afterward known as Greenbush, which was incorporated April 14, 1815. Greenbush with the surrounding country now forms the city of Rensselaer. The parish of the Church of the Messiah, at Greenbush,

was organized in 1851. One of the chief promoters was Dr. Jeremiah Van Rensselaer, and the first rector was Robert Lowry. Among his successors have been Thomas Brinley Fogg, William Bryce Morrow, Lewis P. Clover, Edgar T. Chapman, Thomas B. Fulcher, Harry A. R. Cresser, Joseph M. Hayman, John Keble Karcher, William Ferdinand Billby, Frederick Schneider, and Walter Hamilton Du Moulin. In April, 1912, the rector was Creighton R. Storey. According to the American Church Almanac for 1912, the number of communicants was one hundred and seventy.

The Larger Catechism.

For notice see page 244.

The Poor Man's Help.

This is one of the most noted books by William Burkitt, the expositor, of whom a notice has been given in Volume III, page 219. Its full title is: "The Poor Man's Help and Young Man's Guide; containing Instructions for the Informing of his Judgement — Directions for the General Course of his Life. Second Edition, London, 1694." The British Museum has, besides the second edition, the sixth, 1705; tenth, 1712; twelfth, 1715; twentieth, 1732; thirtieth, with additions, 1757; thirty-third, with additions, 1767; thirty-sixth, with additions, 1787; thirty-eighth, with additions, 1802; forty-third, with additions, 1818; forty-fourth, with additions, 1822; forty-fifth, with additions, 1824; new edition, etc., 1835.

St. Matthew's Church, Unadilla.

The town of Unadilla was formed from Otsego in Otsego County, April 10, 1792. Butternuts, Suffrage, now Milford, and Otego, now Oneonta, were taken from it in 1796; a part of Huntsville, now Otego, in 1822; and a part of Butternuts in 1857. Unadilla is in the southwest corner of the county, at the junction of the Unadilla and Susquehannah Rivers. While there were some squatters before the Revolution, the actual permanent settlers did not come before 1790. It formed a part of the Wallace or Banyar patent. Among the early settlers were Isaac Hayes, Curtis Noble, Solomon Martin, Amos Bostwick, Stephen Benton, Dr. Gurdon Huntington, and Daniel Bissell. The services by Daniel Nash and Amos Glover Baldwin were the first held in the

town. Curtis Noble and Isaac Hayes were staunch Churchmen. The Noble family had been among the chief supporters of St. John's Church, New Milford, Connecticut. In the intervals between the services by the missionaries Abijah H. Beach acted as lay reader at the services in the school-house. A meeting for organization was held November 1, 1809, when it was determined to form a parish by the name of St. Matthew's Church, Unadilla. Josiah Thatcher and Abijah H. Beach were chosen wardens; Isaac Hayes, William Smith, Stephen Benton, Abel Case, Solomon Martin, Curtis Noble, Adonijah Cone, and Sherman Page were elected vestrymen. Daniel Nash was placed in charge. In January, 1810, ground was purchased for the church, and the contract made with Sampson Crooker for erecting a wooden building, thirty-four by fifty feet. It remained unfinished until 1814, when, at the personal solicitation of Judge Page, the senior warden, Trinity Church, New York, gave $1400. It was consecrated September 11, 1814, by Bishop Hobart. In 1817 a bell was purchased which had been cast in London. It was the first bell between Cooperstown and Otsego. The first resident rector was Russell Wheeler, who served from 1814 to 1819. His successors to 1878 have been James Keeler, Marcus A. Perry, Norman H. Adams, Samuel H. Norton, Edward F. Baker, James Holland Kidder, James A. Robinson, Michael Schofield, Charles S. Pelletreau, Daniel E. Loveridge, Robert Nathan Parke, Elijah Warner Greene, and Yale Lyon, who was rector in April, 1912. According to the American Church Almanac for 1912, the number of communicants was one hundred and twenty-three.

Daniel Nash.

For sketch see Volume III, page 110.

Butternuts.

For notice see Volume II, page 501.

Trinity Church, Utica.

For notice see Volume II, page 484.

[From John Churchill Rudd]

Eliz Town, March 9: 1807

My Dear Sir,

YOUR letter gives me considerable uneasiness, and I think I am justified in complaining of Mrs F. However she may be distressed, it does not destroy ye principles of Justice. I repeat it, it was never understood between Mrs F & myself that I was to pay any money. It is now two weeks since I saw Mrs F. when I told her I would send her things over together with a statement & *perhaps* a little money, as soon as ye boots & shoes should be done, wh. I supposed would be be ye next week, but could not tell perhaps not in 3 or 4. I can now state that Mr Garthwaite & his wife have both been dangerously ill, nor is he yet out of Danger (having ye pleurisy,) This has prevented ye work from being done as well as my getting his account, which I have not failed to ask for, Mr Mann's I have demanded but have not yet got it. Again, on ye 1st I had due to me near 300$, and 6$ is all ye money I have had of my own in full two months. Considering these I think I have just cause to complain. As to ye Deduction since hearing of Mrs F situation I had resolved not to think of, but ye mare I have sold & should she not prove with Foal I shall be obliged to refund. I mentioned this to Mrs F. merely to show her that there was less criminality on my part, than I found she supposed. If Possible I shall to morrow collect ye accounts and some money and make a settlement. Altho I trust I have some just sense of ye importance of ye Character of a Clergyman, yet I must confess so often have I suffered when perfectly innocent that I have in a great measure ceased to care for ye opinion of ye world. I have long struggled against a tide of evils & when I consider how constantly and wrongly I have been misrepre-

sented I almost regret ever having embraced an all important profession, which would be liable to abuse from my imprudencies & from y^e^ circumstance of my being apparently y^e^ selected victim of detraction. This subject costs my many painful hours.

Think not however that I consider you other than my undissembled Friend, & I hope for your kind & Friendly aid in this affair you will accept the warmest thanks of yours affectionately

JOHN C. RUDD

P. S. Let me inform you that y^e^ letter supposed to be lost was found in a neighbouring Garden, unbroken and safe.

Superscription:
REV DOCT HOBART No 46 Greenwich St New York.

ANNOTATIONS

Mrs. F.
There is no means of identifying this person.

Jeremiah C. Garthwait.
For notice see page 245.

Vashti Garthwait.
Vashti was the wife of Jeremiah C. Garthwait. The inscription on her tombstone in St. John's Church-yard, Elizabeth, reads:

V. G.
IN MEMORY OF
VASHTI
WIFE OF JEREMIAH
C. GARTHWAIT.
WHO DIED
AUG^ST^ 8^TH^ 1832

IN THE 63^{D} YEAR
OF HER AGE

I HAD MY PART OF WORLDLY CARE
WHEN I WAS LIVING AS YOU ARE
BUT GOD FROM IT HATH SET ME FREE
THEREFORE PREPARE TO FOLLOW ME.

Elias Mann.

According to the inscriptions on tombstones in St. John's Churchyard, Elizabeth, Elias Mann died September 23, 1826, in the forty-fifth year of age, and his wife's name was Rebecca.

[From John Churchill Rudd]

Eliz Town March 16: 1807.

My Dear Sir,

With this I shall send you a Copy of My Sermon for y^{e} Mag^{n} I preached it in Connecticut as well as several other places. I send it without any remarks to y^{e} editor, on perusing it should you think it worth sending you will have y^{e} goodness to prefix such observations as you may suppose proper, whether my name should accompany it you know best.

On my return from N York last week I had to attend y^{e} Funeral of M^{r} Lawrence's little son. M^{rs} L. & Daughter are better. M^{r} G. begins to mend, and we hope will be out by Easter. He is very *low*. All other Friends I believe are well

Yours affect^{ly}

John C. Rudd

Superscription:

Rev. Doct. Hobart No 46 Greenwich St New York.

ANNOTATIONS

Sermon of John Churchill Rudd, 1807.

A careful examination of "The Churchman's Magazine" for 1807, 1808, and 1809 shows no sermon published bearing the name of Mr. Rudd. Several sermons and essays were published anonymously, any one of which might have been written by Mr. Rudd.

Jonathan Hampton Lawrence.

Jonathan Hampton, a son of Isaac and Mary Ann (Hampton) Lawrence, was born February 4, 1763. He was descended from Thomas Lawrence, a patentee in 1655 of Newtown, Long Island. Isaac Lawrence and Jonathan his son were both well-known and wealthy merchants. Jonathan was in partnership with William Dayton under the firm of Lawrence, Dayton & Co., doing business both in the city of New York and Elizabeth Town.

Jonathan married January 9, 1788, Joanna, a daughter of John Blanchard of Chatham, New Jersey. Mr. Lawrence died June 4, 1844. Mrs. Lawrence died March 2, 1834. Their children were:

John Blanchard, born December 8, 1788; died at Natchez, Mississippi, April 26, 1821.

Isaac, born November 6, 1790; died 1791.

William Hampton, born March 20, 1792; died at sea, April 23, 1832.

Sarah Childs, born in 1796; died young.

Marian Hampton, born September 25, 1797; married John Le Conte.

Edward Henry, born November 16, 1801; died at Staten Island, 1845.

Joanna, born December 4, 1803. She was christened June 1, 1806.

Alfred, born 1806; died young. This is the little son referred to by Mr. Rudd. According to the parish registers of St. John's Church, Elizabeth, Alfred was christened June 1, 1806, and died March 12, 1807.

Joseph, born August 12, 1809; married October 23, 1844, Marian Burritt.

Alfred Lawrence.

See notice on Jonathan Hampton Lawrence, page 309.

Joanna Lawrence.

For Mrs. Lawrence see notice on Jonathan Hampton Lawrence, page 309.

Marian Hampton Lawrence.

See notice on Jonathan Hampton Lawrence, page 309.

Jeremiah C. Garthwait.

For notice see page 245.

[From John Churchill Rudd]

Eliz Town, March 28: 1807.

My Dear Sir,

I HAVE understood that it was your design to visit Elizabeth in y^e^ course of y^e^ week following Easter Sunday, Do you design to make such stay here as to spend Sunday? And will you expect me to take your place in y^e^ City? You may readily suppose I should much prefer remaining at home while you performed my duties here, But as I shall wish to be particularly engaged a considerable part of y^e^ week in aranging matters for y^e^ Spring a respite from writing would be very acceptable and would induce me cheerfully to exchange Friends here are much as they have been for several days past.

Yours with affect.

John C. Rudd

No superscription.

JOHN CHURCHILL RUDD

[From John Churchill Rudd]

Mar 31 1807.

My Dear Sir,

YOU will have ye goodness to make such alterations in ye foregoing as you shall think proper and hand it to Messrs Swords. Will you have ye goodness to give me a list of names? I shall be glad to exchange with you on Sunday next. In consequence of ye inclemency of ye weather yesterday I thought it most proper to postpone ye Administration of ye Holy Communion tho I now think such a thing should never be done. However at ye time I supposed ye advantage was on ye side of postponement. I do not think, ye Rector should be absent at such a time if it can be avoided yet such is your standing here that ye difficulty attending such arangements in general would I conceive be wholly removed. Should you have objections you will inform me. We have not yet quite 2000$ but shall undoubtedly have them in ye course of ye week.

Yours affectionately

John C Rudd

How soon will you be out?

Superscription:
Rev Doct Hobart No 46 Greenwich Street New York.

ANNOTATION

Thomas and James Swords.
For sketch see Volume IV, page 330.

L. STELLE

JAMES T. STELLE was a classmate of Dr. Hobart at the College of New Jersey. It is probable that he had recently died, and the sum of money mentioned was a contribution from members of the class of 1793 for his widow. This letter, then, would be from Mrs. Stelle. No particulars of Mr. or Mrs. Stelle are available. Benjamin, a son of Isaac Stelle, the Baptist minister of Piscataway, New Jersey, graduated from the College of New Jersey in 1776. He became principal of the Latin school of Providence, Rhode Island, and a successful lawyer. James T. Stelle may have been his son.

[FROM L. STELLE]

SIR—Mr Stockton gave me a letter to read, which he received from you, saying you had one Hundred and 12 Dollars in your hands for me, I shall be much obliged to you if you will send it by Post directed to me in Princton.

I am with great respect Sir yours

L. STELLE

Princeton April 7th 1807.

Superscription:

THE REVD JOHN HENRY HOBART Greenwich Street New-York.

ANNOTATION

Richard Stockton.

Richard, a son of Richard and Annie (Boudinot) Stockton, was born at Morven, the family seat at Princeton, New Jersey, on April 17, 1764. He graduated from the College of New Jersey in 1779. He studied law with his uncle, the Honourable Elias Boudinot, and in 1784 was admitted to the bar of New Jersey. He opened an office in Princeton, and soon had an extensive practice. As a young man he was regarded as one of the best read lawyers in the state. In 1792 he was

a presidental elector on the Washington and Adams ticket. In 1796 he was elected by the New Jersey legislature to fill the term of Frederick Freylinghuysen, vacant by resignation, in the Senate of the United States. In 1799 he declined a reëlection. From 1813 he served for two years in the House of Representatives, engaging during his term in a brilliant debate with Charles Jared Ingersoll of Philadelphia on free trade and sailors' rights. In 1815 he retired from political life, giving all his time to his law business and the care of his estates. For more than twenty years he was the acknowledged head of the bar of New Jersey, in which there were many men of keen intellect and dialectic skill. Mr. Stockton was treasurer and a trustee of the College of New Jersey, and held many offices of honour and trust. He died at Princeton, March 7, 1828, having nearly reached the sixty-fourth year of his age.

His son, Commodore Robert Field Stockton, was one of the most honoured naval men of his time, and is well known as the commander of the American forces, both naval and military, on the Pacific coast in the summer of 1846. In coöperation with Colonel John C. Fremont he secured California to the United States.

[From John Churchill Rudd]

Elizabeth Town April 7 : 1807.

My Dear Sir,

ON going to put some things on board y^e^ boat yesterday, I found I had not time to return to your house. Will you have y^e^ goodness to deliver to Hatfield my bundle & old cloak? I wore a cloak from X^t^ Ch. on Sunday evening belonging to Mr Harvey wh. M^r^ Lyell promised to send for to your House. The Disappointment of y^e^ Congregation was quite compensated for from y^e^ superiour stile in wh. M^r^ Chapman performed y^e^ service,—I have delivered your message respecting the House to M^rs^ Dayton.

Yours affect^ly^

John C. Rudd

Superscription:

Rev. Doct. Hobart No 46 Greenwich Street New York.

Capt. Hatfield.

ANNOTATIONS

Smith Hetfield.

For notice see page 184.

Thomas Harvey.

Mr. Harvey was a merchant living at No. 51 Nassau Street, New York. He was in partnership with his son, Thomas M. Harvey, who lived at No. 23 Hudson Street. Their store was at No. 73 South Street.

Thomas Lyell.

See sketch which precedes his letter of May 17, 1808.

James Chapman, Jr.

For sketch see page 343.

JOHN CHURCHILL RUDD

Jane Tongrelou Dayton.

For sketch see Volume III, page 165.

[From John Churchill Rudd]

Elizabeth Town. 15 Ap. 1807

My Dear Sir,

Mr Conckling from Huntington will hand you this,—I have told him, you had some Minutes of the Convention to hand him, & if you have not forwarded any to Satauket he will have opportunites of doing it very frequently. I contemplate a Journey to Sussex either for ye last Sunday in this, & first in next month, or for ye two first in ye next month,—Can you give me grounds for hoping to have my place here supplied by any person? If you can, you will much oblige me by writing & which will be most probable ye two first mentioned Sundays or ye two last?

Yours affectly

John C. Rudd

No superscription.

ANNOTATION

Richard Conklin, or Enoch Conklin.

The Conklin family in Huntington trace their descent from John Conklin of Nottinghamshire, England, who came to Salem, Massachusetts, in 1649, and removed to Southold, Long Island. He died in 1683, and left six sons, John, Jacob, Benjamin, Joseph, Timothy, and Moses, and three daughters. Their descendants are numerous. The gentleman mentioned by Mr. Rudd may be Richard Conklin, who sought refuge in New England when the British occupied the greater part of Long Island, was wounded in a skirmish with the British troops at Danvers, Massachusetts, taken prisoner, and confined

in Barbados jail. He was then brought to New York, and was a prisoner on the admiral's ship. He escaped and went to his home at Huntington, where the British sought him. They attacked his house, firing through a barred door; the family had found safety at a neighbour's. He then made his way through a swamp and the woods to his vessel lying on the sound. During the War of 1812 he did excellent service with his vessel.

Or it may be the allusion is to Captain Enoch Conklin, who owned a privateer called the "Arrow," which carried twenty guns and one hundred and twenty men. She sailed from New York in September, 1814, with a commission from the United States, but was never heard from. Other members of the family who may have been Mr. Rudd's friend are: Richard Montgomery Conklin, who was for many years county clerk, or Colonel Isaac Conklin, who held various town offices and was a member of the legislature of the State of New York.

ANDREW FOWLER

[From Andrew Fowler]

St. Bartholomews Parish April 17, 1807.

My Dear Sir,

I AM happy to acquaint you, that I have received your favour of the 17th of last month, with the package of books and pamphlets, which will be of great service to me. Part of the pamphlets I have this day forwarded to Dr Halling, and the remainder I shall distribute among the members of my own parish, as they stand in much need of them. The life of Dr Johnson I have had six days and it has been read through by nine persons already. The Miscellanies I have lent to the late governor Hamilton. I think it will be best to lend all the books to my friends, while I remain here this spring, and then to send them to Dr. Halling.—I have given the reading of Jones's *Essay* on the *Church* to several persons, and it has done much good—My *Exposition* is well received here, and it is a pity I have not more of them.—Tho' the Messrs Swords have been hitherto prevented from proceeding with my work, I am glad to hear that they will soon have it in their power to finish it.—You mention the severity of the winter with you—the oldest people here tell me, they cannot reccollect so hard a one, in this part of the country; and besides we have been almost inundated with heavy rains, which have fallen every three or four days, for many weeks.—I take the liberty to enclose you 20 Dollars, which I wish you to hand Mrs. Fowler, after taking out the postage.—I trouble you with the money, because it will be more likely to go safe, when directed to you, than to her—I have already twice sent her some money twice before, which I hope she has received, tho' I have heard nothing from her since I left New York but what you mention.—I expect to return to New York the first of June next

—The Vestry here will allow me 400 Dollars—I cannot have the benefits of the Rectory till next fall in consequence of my not having been here three months before—I am highly delighted with Dr Jenkins and Mr Bowen, and I will add Mr Simmons—Please to make my best respects to Mrs Hobart and our Clerical brethren in New York—That God may bless you and yours, is the sincere and fervent prayer of

Your affectionate friend and brother in Christ

ANDREW FOWLER.

Superscription:

REVEREND JOHN HENRY HOBART, D.D. Greenwich Street New York.

ANNOTATIONS

Solomon Halling.

For notice see page 286.

Chandler's Life of Samuel Johnson.

For notice see Volume I, page xii, and Volume III, pages 417 and 528, and for correction see page 39 of this volume.

William Linn.

For notice see Volume IV, page 518.

Fowler's Exposition of the Book of Common Prayer.

For notice see page 289.

Paul Hamilton.

Paul Hamilton was born in St. Paul's Parish, South Carolina, October 16, 1762. As a young man he served in the Continental and State forces. At the close of the Revolution he became a banker in Charleston. From 1799 to 1804 he was comptroller of the State of South Carolina. In 1804 he was elected governor of the state, and served for two years. In 1809 President Madison made him Secretary of the Navy. When war was declared with Great Britain in 1812, his

unfamiliarity with nautical affairs and his extreme caution made him the object of much abuse and ridicule. It was his plan to have the larger ships defend the coast, and the smaller frigates and sloops meet the British men-of-war on the ocean. He issued instructions that the "Constitution" should remain in Boston in the summer of 1812, but despite his orders, Captain Hull sailed out and captured the British frigate "Guerrière" on August 19, 1812. The enthusiasm aroused by this victory naturally made Mr. Hamilton very unpopular, and this unpopularity was increased when, also disobeying his orders, the frigate "United States," under Captain Decatur, captured the "Macedonian" in the following October, and Captain Bainbridge in the "Constitution" captured the "Java" on December 29. So deep was the resentment felt against Mr. Hamilton that his resignation was requested, and in January, 1813, he retired to his plantation at Beaufort, where he spent the remainder of his life. He died June 30, 1816, in the fifty-fourth year of his age.

William Jones of Nayland.
For notice see page 193.

Thomas and James Swords.
For sketch see Volume IV, page 330.

Edward Jenkins.
For notice see page 291.

Nathaniel Bowen.
See sketch which precedes his lettter of April 20, 1808.

James Dewar Simons.
For sketch see page 363.

[From John Churchill Rudd]

Elizabeth Town April 29. 1807.

My Dear Sir,

Mrs Rudd, when you mentioned to her respecting Miss Rose forgot that Mrs Ruecastle was about opening her house near ye Ch. and that she depended for support, on taking lodgers. Should Miss Rose be yet unprovided for Mrs Ruecastle would be disposed to accommodate her. We can declare from experience that we think there are very few better and more obliging persons to board with than Mrs Ruecastle.

I have nearly concluded to start for Sussex to-morrow, ye late rains having made ye roads so heavy as to render travelling very tedious,—Should you have it in your power you will doubtless send some person to take my place on Sunday May 10th. We are all hurt, & provoked at Mr Rayner and from what we know have not hesitated frequently to declare that he has not used us well.

Yours affectionately

John C. Rudd.

Superscription:

Rev. Doct. Hobart No 46 Greenwich Street New York.

ANNOTATIONS

Phebe Rucastle.

Phebe, a daughter of Edward and Mary Thomas of Elizabeth Town, married Captain John Rucastle. This inscription is found on the stone in the Thomas family plot in St. John's Church-yard:

ALSO OF
PHEBE RUSCASTLE THEIR DAUGHTER
WHO DIED APRIL 2D 1817
AGED 53 YEARS.

Over the grave of Captain Rucastle is a stone with this inscription:

SACRED TO FRIENDSHIP
THIS STONE IS ERECTED TO
THE MEMORY OF
CAP^{T} JOHN RUCASTLE
WHO DIED JULY 16TH 1808
IN THE 55TH YEAR OF HIS AGE
AS A TESTIMONY OF RESPECT
BY AN UNKNOWN FRIEND

LIFE & THE GRAVE TWO DIFFERENT LESSONS GIVE
LIFE TEACHES HOW TO DIE. DEATH HOW TO LIVE.

Miss Rose.

The identity of the lady cannot be ascertained.

Menzies Rayner.

For sketch of Mr. Rayner see Volume III, page 89. The particular incident referred to is not known.

Sussex County, New Jersey.

This county was formed from Essex, June 8, 1753. It lies on the northern border of New Jersey, adjoining New York. The Delaware River forms a portion of its western boundary. Its southern boundary is the Musconetcong River. It originally included the present Warren County. It is oblong in shape, with a length of twenty-six miles and a breadth of twenty-two miles. It has large deposits of iron ore, zinc, and franklinite. Its scenery is diversified by the Wallkill range and the Wawayanda Mountains. Its capital is Newton. Among the other towns are Deckertown, Hamburg, Ogdensburg, Sparta, Greenville, Branchville, Lafayette, Walpack, and Wantage. The population is about twenty-five thousand.

[From John Churchill Rudd]

Elizabeth Town. May 6 1807.

My Dear Sir,

YOU may be surprised to find my letter dated here, but from y^e^ unfavourable state of y^e^ weather, and y^e^ extreme badness of y^e^ roads my Journey to Knowlton was rendered insupportably fatiguing. Finding myself much indisposed, on Monday as I was pursuing my course down y^e^ Deleware to Greenwich, I came to y^e^ determination to return home by y^e^ easiest route I could find, and struck out into y^e^ Country below y^e^ Mountains. The roads this way were much better & tho' extremely unwell I reached home yesterday. I now find myself very feeble as you may rationally conclude when you understand that from Sunday morning, untill Tuesday Noon I ate not two ounces of any kind of food. As it respects y^e^ Church in Knowlton I see no prospect of doing much except by y^e^ laborious & prudent management of a person peculiarly calculated. It is a dreary place & y^e^ habits & lives of y^e^ people more uncouth than any I have ever witnessed. The Comforts of life are here delt to y^e^ stranger with a very sparing hand. The inhabitants are of a singular cast, in short I can give you but a feeble idea of them till I have y^e^ pleasure of seeing you. Our *young Friend here* will never answer there except for a very short time. Since my return I have been told that M^r^ Beasley permitted M^r^ C. to read prayers for him in y^e^ Surplice & to enter y^e^ Chancel and catechise y^e^ Children—all this I consider *very incorrect* and extremely improper, especially, after my having positively refused such permission frequently, & expressed my sentiments decidedly but a few days before I left home. I mentioned this to *you*, your prudence will suggest y^e^ propriety of not mentioning y^e^ circumstance to M^r^ B.

as proceeding from me. I shall endeavour to make Mr C. sensible of ye inaccuracy of such conduct.

Hoping soon to have ye pleasure of seeing you I am affectionately yours

JOHN C. RUDD

Superscription:
REV. DOCT HOBART, No 46 Greenwich Street, New York.

ANNOTATIONS

St. James's Church, Knowlton.

The town of Knowlton was formed from Oxford in 1764. It lies on the western border of Sussex County, New Jersey. Within the limits is Mount Tammany, a part of the Kittatinny Mountain, fourteen hundred and eight feet high, which, with Mount Minsi on the Pennsylvania side, rising to about the same height, forms the narrow gorge through which the Delaware River forces its way, celebrated as the Delaware Water Gap. Among the early settlers were Jacob Engle, Robert Allison, James Ramsay, Jacob D. Brands, Aaron Fiestler, Jacob Beck, and James Brough.

The Editor is indebted to the Rev. George H. Young, rector of the parish, for the following information:

"The first record in the 'Register Book for Saint James's Church' is 1769.

George Matthews *et Uxor ejus* Jane	Peter *Nat.*—January 19 *Bapt.*—May 15	1769	Peter Appleman *Uxor ejus* Sarah

"The date of the first Church building is 1784. Nearly three pages of baptism records are made prior to that date."

Dr. Chandler of Elizabeth Town made in 1770 a missionary journey to Sussex County, holding services at Newton, Knowlton, and other places. In the same year William Frazer visited the county and baptized four persons at Knowlton, one of them being John Albertson, a substantial farmer, who had a wife and children. In 1773 Uzal Ogden went to England for ordination, and was licensed by Bishop Terrick to preach in Sussex County. His work was continued for ten years,

although the Revolution made it more difficult. It is traditional that a church was built in Knowlton before 1775. Robert Allison was a staunch Churchman, and gave liberally for Church purposes. The earliest positive date for the erection of a church is 1784. It was situated in that part of the township now Delaware Station, on a point jutting out into the Delaware River, then known as Point of Rocks. The ground for the church, church-yard, and a school was given by Mr. Allison, who also gave a large sum of money. The parish was organized Monday, April 13, 1789, when a sermon was preached by John Frederic Ernste, the Lutheran minister in Warren County. He also presided over the meeting. According to the law then governing religious corporations in New Jersey, trustees were required. The board was composed of Nicholas Albertson, president; George Mordaunt, Sr., Peter Appleman, Paul Engle, Sr., Joseph Cummings, Sr., Joseph Coats, and John Teeple. In addition these officers were chosen: Robert Allison and Peter Appleman, wardens; Joseph Coats, George Mordaunt, Sr., Paul Engle, Sr., Nicholas Albertson, Nathaniel Cummings, Jacob Cummings, Sr., Benjamin Goodwin, Richard Goodwin, Thomas Bowman, John Bame, Jacob Cummings, Jr., vestrymen; John Teeple, clerk. In the absence of a clergyman, Caleb Hopkins was appointed April 5, 1790, as lay reader. Until the arrival of Charles Dunn as rector of Christ Church, Newton, there were no regular services by any clergyman. Under that tireless missionary there was in Knowlton, as throughout Sussex County, a constant growth. Mr. Dunn appears to have given one half of his time to St. James's. In 1841 a new and larger church was built near the old site. It was consecrated March 13, 1842, by Bishop Doane. It was destroyed by fire set by sparks from a locomotive, June 27, 1866. A new church of wood was built in 1869, thirty-two by sixty feet, with a basement used for a lecture-room and the Sunday School, and consecrated by Bishop Odenheimer, May 23, 1870. Its cost was six thousand dollars. After the departure of Mr. Dunn in 1857 the parish came under the care of Mr. Pettit, his successor at Newton. From 1863 the rectors have been Hugh L. M. Clarke, Ephraim De Puy, P. Jefferson Danker, Charles Douglass, and George Henry Young, who was in office in May, 1912. As recorded in the American Church Almanac for 1912, there are forty communicants.

Greenwich.

This town is in Warren County, New Jersey. It is bounded on the north by Oxford, on the southeast by the Musconetcong River, on the northeast by Mansfield, and on the west by the Delaware River. Its surface is hilly, South Mountain traversing its entire length of thirteen miles. Through the town passed the main road from Somerville in Somerset County to Philipsburg on the Delaware opposite Easton, Pennsylvania, and also that from Schooley's Mountain to the same place. Seventy years ago a population of more than four thousand lived in the narrow fertile valleys of the Musconetcong, Pohatcong, and Lopatcong, engaged principally in farming. Before 1900 the population had decreased to nine hundred. This was part of the Sussex County mission of Uzal Ogden. An organization known as St. John's Church was represented in the Convention of New Jersey in 1791, 1792, 1798, 1799, and 1801. Andrew Fowler officiated at least once in 1805. John Churchill Rudd was appointed to officiate in 1806, John Croes in 1808 and 1809. Since then no organization has been maintained.

James Chapman, Jr.

James Chapman was the young friend alluded to. For sketch see page 343.

Frederic Beasley.

For sketch see Volume III, page 325.

HOBART CORRESPONDENCE

[From John Churchill Rudd]

Elizabeth Town. May 19, 1807.

My Dear Sir,

In behalf of Mr Chapman, I would ask you for ye loan of one of your Master's Gowns, as a pattern by wh. he can have one made. If you can spare one, will you have ye goodness to send it by Hatfield, likewise forward ye Magazines if they have arrived. I hope your letters to Mason will be soon here. I believe those who read ye Xtian's Magn are much disappointed in ye 2nd No.

In haste yours affectionately

John C. Rudd

Superscription:

Rev. Doct. Hobart No 46 Greenwich Street New York

Capt. Hatfield.

ANNOTATIONS

James Chapman, Jr.

For sketch see page 343.

Smith Hetfield.

For notice see page 184.

The Churchman's Magazine.

For notice see Volume III, page 420.

Hobart's Apology for Apostolic Order.

This was the volume of letters alluded to by Mr. Rudd. For notice see page 383.

The Christian's Magazine.

For notice see page 230.

ANDREW FOWLER

[From Andrew Fowler]

St Bartholomew's May 19. 1807.

My Dear Sir,

I ONCE more take the liberty to trouble you, with enclosing a few dollars to Mrs. Fowler, which I know she stands in need of, and which I wish you to send her.—The present sum is 15 dollars.—I hope you will excuse my freedom.

I am happy to inform you, that I never enjoyed my health better, than since I have been in this part of the world. The people are remarkably kind and attentive to me—My congregations encrease, I have eleven communicants, and have baptized eight children. It is a great misfortune, that the inhabitants are obliged to leave here, and move off to some considerable distance in the sickly months—As the heat encreases, the country is filled with noxious vapours, and it will be ten o'clock in the morning before you can see the sun for the fog.—I expect to leave Charleston for New York the first of next month.—Please to make my compliments to enquiring friends—That heaven may bless you and yours is the sincere prayer of, my dear Sir,

Your affectionate friend,
and brother in Christ,
A. Fowler.

N.B. Dr. Halling is much obliged to you for the pamphlets.—Those of them which I distributed here, are doing much good.—I hope we shall be able to form a society in this state next winter under the title of *The Female Protestant Episcopal Association of South Carolina*, to counteract the designs of the presbyterians. I have talked with several of the first Ladies in

the state upon the subject, and they seem pleased with the Idea, and willing to contribute to it.—

A F.

Superscription:
REVEREND JOHN HENRY HOBART, D.D., New York.

ANNOTATIONS

Mary Fowler.
For notice see page 289.

St. Bartholomew's Parish, North Carolina.
For notice see page 288.

Solomon Halling.
For notice see page 286.

The Female Protestant Episcopal Association of South Carolina.
There is nothing to show that such an association was ever formed.

JOHN DUNN

MR. DUNN is supposed to have been made deacon and ordained priest by Bishop Madison of Virginia in 1795. That is the year assigned by Bishop Burgess in his "List of Deacons." As Bishop Madison apparently kept no record of his official acts, the exact dates for those ordained by him cannot be ascertained. Mr. Dunn's name first appears in the Journal of the Convention of the Diocese of Virginia held in Richmond. He is recorded as minister of St. John, but without any designation of town or county. In 1798 he was rector of Manchester, which is in Chesterfield County, opposite Richmond. In 1801, at the special request of his friend, Alexander McFarlan, then incumbent, he was elected rector of Shelburne Parish in Loudoun County. This parish contained several churches and chapels, the chief of which was Leesburg. Mr. Dunn preached in turn in this town, the Pot House, and Middleburg, as well as the remoter parts of his parish. He died in 1827. In his "Old Churches and Families of Virginia," volume ii, page 274, Bishop Meade says:

"I was called to witness his happy, triumphant death, and after some time to make an improvement of both his life and death in a funeral discourse, which was published. Had I a copy of it, I would make use of some parts of it in order to convey to my readers the impressions then resting on my own mind and on that of the community concerning this excellent man. The text was, 'Behold an Israelite indeed, in whom there is no guile.' And seldom has it ever been so true of any of the frail children of men. He was in all things a most sincere and upright man, 'speaking the truth from his heart.' He was a man of most humble and contented mind. He lived on his glebe, and, though not much of a farmer, and a very easy master of the few servants belonging to himself or Mrs. Dunn, lived on its proceeds, receiving little or nothing else, until perhaps the last few years of his life. I can never forget his words or looks when, walking about his premises, he told me that he had nothing to wish for more; that he had corn enough in his granary to last until Christmas, and some hay, and was out of debt; 'and what do I want more?' he emphatically asked. Mr. Dunn was a man of sound views of religion and an honest preacher of them. From the time of the first efforts for the revival of religion in Virginia until his death, he was a member of the Standing Committee of the

diocese and punctual in his attendance, though living at some distance from the place where its meetings were held."

[From John Dunn]

Revd Sir & Br

YOUR valuable theological favors did not come to hand till March they remained several months in Alexa unknown to your worthy friend Mr Mercer. Such is the poverty of our Clergy here in Literary productions, that I cannot remunerate you: we do not *live* by the altar as you do in New York, consequently we are unavoidably compelled either to grind gerunds & supines or cultivate our glebes to maintain our families; such being the lamentable situation of Episcopal ministers in Virga it cannot be expected that they have much leisure for writing religious tracts: it is melancholy for them & their friends to think that they are under the necessity of spending so many precious hours in secular concerns, wh ought to be employed in promoting the cause of their holy Zion: we truly may be said to be an afflicted portion of Xts Inheritance. I have many uneasy moments on account of the decaying state of our Church here—alas!—she still continues to languish & sink under the deadly influence of that demon *apathy*.—particularly in the Country parishes. Was I not so firmly persuaded that our Religion is founded upon a rock, I wd be ready to exclaim that Infidelity and a wild enthusiasm *wh* are so prevalent in Virginia wd sweep away every vestige of vital piety, & to give up everything for lost: but vital religion will at last prevail here, *when* & under *whom*, it is unknown to us, the ways of God tho' unsearchable, are infinitely wise & just, it is he only who can "bring light out" "of darkness." You in-

quire if I have succeeded in building a church—zeal and perseverance, my dear Brother, will surmount many difficulties that appear insuperable but if you were as well acquainted with the people in Virg^{a} as I am, you w^{d} not be of opinion, that a steady & well directed zeal could avail in this Instance. I have made several attempts to obtain a Subscription that w^{d} be sufficient tho without success. The people here must be sensible of the importance of Religion to their own happiness & that of society, before they will be induced to contribute to its prosperity—even those who profess to believe in her everlasting truths seldom or never read the sacred vol—wh contains them—they think that Religion may like their dress, be put on & off at will.

Since the year 1785 a continual warfare has been waged against our venerable Church both in the legislature &c &c the dissenters triumphed at last in obtaining an act of assembly for the sale of the Church property.

I beg you to accept my thanks for your valuable present. I wish sincerely that your "Companion to the altar," & your real improvement on Nelson's Festivals were distributed among the members of our Church in V^{a} because they contain a fund of Salutary & necessary Instruction—There is nothing in your book that ought to have provoked D^{r} Linn to write an indecent piece agst the Episcopal Ch & its Ministers.

The Papers in reply, "Lay man, Cyprian, Detector & Vindex" have very ably vindicated the validity and dignity of our Priesthood. I feel myself much indebted to the authors of "Lay man & Cyprian" as well as yourself for such valuable Papers. You forgot to send me a Copy of the Office of Induction & Bp White's Consecration Sermon. I sh^{d} be glad if you w^{d} favor me with one or two of your Sermons. Anything

in our way is truly a feast to me. I sh[d] be happy to be acquainted with the author of Cyprian M[r] Beasley, please present my affectionate Regards to him when you see him.

As the General Convention next is to be holden at Baltimore, I may expect to have the pleasure of your Company at the Glebe, if we are both spared. Be so good as to favor me with a letter by post. May your Church in N York continue to grow, prosper & flourish,

I am yr friend & Br

J DUNN

Shelburne Glebe,
May 21, 1807.

No superscription.

ANNOTATIONS

Charles Fenton Mercer.

For sketch see Volume III, page 94.

The Sale of the Virginia Glebes.

The religious condition of Virginia at the beginning of the Revolution was peculiar. Although the Church of England had been established from the foundation of the colony, with parish limits defined by the House of Burgesses, and endowments both in money and glebe lands made principally by pious individuals and yet under the control of the civil authorities, there had been a large growth of dissenters, particularly Presbyterians and Baptists, who looked with envy upon the rich possessions of the Established Church. Their opportunity came with the Revolution. A Declaration of Rights passed early in 1776 by the legislature proclaimed to all the freedom to worship in the way they thought fit. No attempt, however, was made to disturb what had been the Church of England in the enjoyment of its rights and privileges. In their zeal for liberty in Church and State the leaders of the dissenters circulated petitions which were presented at the session of the House of Burgesses in October, 1776. They prayed for

"protection in the full exercise of worship and exemption from the payment of all taxes for the support of any Church whatsoever further than what might be agreeable to their own private Choice or Voluntary obligation." Upon these petitions Dr. Hawks, in his "History of the Church in Virginia," on page 139, remarks:

"Of these petitioners, some prayed that all '*church establishments*' might be put down; 'all taxes on conscience' removed; that the right of 'private judgment' might be unrestrained, and each individual left 'to rest upon his own merit.' Others simply asked to be freed from the payment of parochial charges, except for the support of their own clergy and poor. The presbytery of Hanover sought the entire demolition of all laws which made, or gave precedence to, an establishment; prayed that all religious sects might be protected in their modes of worship; and that the support of religion might be left entirely to voluntary contribution; they stated that there was 'no argument in favour of establishing the Christian religion, but what may be pleaded in favour of the tenets of Mohammed, by those who believe in Alcoran.'

"In these petitions, all classes in the community, with the exception of Churchmen and Methodists, joined; these sent in their respective petitions in continuance of the establishment; and if the testimony of the Baptist chronicler may be relied on, the alliance between their opponents will scarce be thought to deserve the epithet, holy; for we are informed by him, that 'the Presbyterians, Baptists, Quakers, deists, and the covetous, all prayed for this;' thus presenting a strange and unnatural union of discordant materials to be employed in the prostration of one form of religion, and the setting up of others. The Baptists, though not to be outdone in zeal, were surpassed in ability by the Presbyterians; and among many well-written memorials from that denomination, the ablest will probably be thought to have come from the presbytery of Hanover, the scene of Mr. Davies' former labours, and the birthplace of Presbyterianism in Eastern Virginia."

The petitions were referred to the committee of the whole, and debated warmly and vigorously from October 11 to December 6. The champion for the petitioners was Thomas Jefferson, while the Church was upheld in its rights by Edmund Pendleton and Robert Carter Nicholas.

Dr. Hawks says, in his "History of the Church in Virginia," page 143:

"The discussion was terminated by the passage of an act which repealed all laws of parliament rendering criminal the maintaining any opinion in matters of religion, forbearing to repair to church, or exercising any mode of worship whatever, or which prescribed punishments for the same. The dissenters were by the law exempted from all contributions for the support of the Episcopal church. Arrears of salaries due to the clergy were, however, secured, and they were permitted to receive them until the first day of the ensuing year. Glebes already purchased were reserved for the use of the Episcopal clergy; and the churches and chapels already built, with the books and church plate, were preserved for the use of the Episcopalians. And this was the second law enacted by the first republican legislature in Virginia. The question was also agitated, but its determination was expressly reserved until a future period, whether there should be a *general assessment* on the inhabitants for the support of religion, or whether such support should be left dependent solely on *voluntary contributions*."

The agitation for possession of the property of the Church was in abeyance during the Revolution, excepting the presentation by the Baptists each year of a memorial for the sale of the glebes. It is said that after the year 1792 this was the only matter which was carried on to completion by the general committee of the Baptists in the state. In 1790 Dr. Madison presented to the Convention a learned essay on the subject, dealing largely with the legal aspect; for the first Bishop of Virginia had studied law thoroughly. He was thanked by the members and this action taken:

"Resolved, That it is the opinion of this Convention, that the Protestant Episcopal Church is the exclusive owner of the glebes, churches, and other property held by the Church of England in Virginia, at the commencement of the revolution.

"Resolved, That the principles upon which the said property is held, are those only by which the rights of property are regulated.

"Resolved, That the interference of the legislature in the sale of that property, or in the disposal of it to any other purpose than that for which it is now held, would be a violation of the constitution.

"Resolved, That the several documents now referred to the Convention be referred to the standing committee. And that they be in-

structed to adopt such measures, and to make such publications or representations, as to them shall seem advisable on the premises." [*Journals of the Conventions of the Diocese of Virginia, p.* 30, *as given in Hawks's Contributions to the Ecclesiastical History of the United States of America.*]

The agitators still continued their efforts, and by impassioned appeals, addresses, remonstrances, and memorials kept many of the people of Virginia excited and resentful against the Church. On page 227 of his "History," Dr. Hawks thus summarizes the arguments and answers which were made to them:

"As to the arguments by which a sale of the glebes was urged upon the legislature, the principal were as follows:

"1. That most of the glebe lands were originally purchased with money levied upon the people at large, and that, consequently, whenever a majority of the people desired the sale of the lands, they should be sold, and the money applied to such other use as might seem best to them.

"2. That if the church was permitted to retain the property, a certain pre-eminence and superiority was thereby conferred, which was odious in a republic, and inconsistent with its institutions.

"3. That the fourth article of the declaration of rights of Virginia asserted 'that no man or set of men are entitled to exclusive or separate emoluments or privileges from the community, but in consideration of public services;' but the enjoyment of the glebes did confer upon the church 'exclusive emoluments from the community,' and was consequently unconstitutional.

"To the first of these arguments, it was answered that some of the glebes were a private donation; that those which were purchased, were bought many years before,—some of them more than a century; and that the 'people,' with whose money the purchase was made, were not dissenters, for there were few or none in the colony at that day; but were members of the establishment, and perfectly content that their money should be thus applied; that having been thus applied, the 'people' had voluntarily divested themselves of it, and their descendants could not now take it back, any more than they could other moneys of which their ancestors had seen fit willingly to deprive themselves; it was also answered, that upon this principle, of a restoration to the 'people' of money which the 'people' once gave, there

should obviously be returned no more than such a part as would be proportionate to the original number of dissenters among the people who purchased; for if those who now asked for a sale of the glebes had, from conscientious motives, dissented from the faith of their fathers, they should thence learn that their fathers had also had consciences; and with no justice or propriety could they seek to undo what their ancestors had done with a good conscience. But as to dissenters among the original purchasers, there were either none at all, or at best the number was very limited, and it was certain that there were no Baptists among them.

"It was also asserted to be very questionable, whether, considering the great emigrations to the western country and to other states, there was one-third of the inhabitants remaining, whose ancestors had contributed to purchase a glebe; that if they were sold for the benefit of that third, it would be impossible to ascertain to whom the proceeds should be paid. If it should be urged that 'the country' first purchased, and that now they should be given back to 'the country,' then it was to be remembered that that country by a solemn act had declared that 'in all time coming' they should not be taken from the church; and that if it would be unrighteous in an individual to take back by mere force that which he had once bestowed upon another, it required no small skill in casuistry to prove that similar conduct was righteous in a state.

"As to the second argument, it was said in reply, that the question of permitting the church to retain the property was one of the *right*, founded on law, which republics were emphatically bound to respect. That by the very law which released dissenters from all taxes to support the Episcopal church, the assembly of Virginia had pledged its legislative faith, the most solemn pledge and firmest sanction which a free state could give, that the property in dispute should 'in all time coming' be saved and reserved to the use of the Episcopal church. That to order a sale of property thus solemnly *reserved*, would tend to sap the foundation of those rights by which property in general is held, introduce into the acts of the legislature instability and uncertainty, exhibit a fluctuation in law unprecedented in Virginia, and overturn that confidence and security which the citizens of a republic should always feel in the stability of purpose avowed by their selected representatives. It was also said, that if pre-eminence and superiority

in the church were evils justly dreaded, a declared preference for any other religious denomination was no less to be deprecated; and that if the glebes were sold to gratify any sect or party, a distinction would be so far manifested in its favour; and would tend to furnish it, in this patronage of the state, with the means of establishing its own creed upon the ruins of every other.

"To the argument of unconstitutionality, as deduced from the declaration of rights, the answer was, that 'the community' under the government established after the revolution, certainly had granted to the church no 'exclusive emoluments,' for it had granted nothing; it had only confirmed to the church that which she had, and owned, and enjoyed for more than a century before. But, in truth, the fourth article of the declaration of rights had no bearing upon the question, as was evident when the whole of it was viewed together. The article declared 'that no man, or set of men, are entitled to exclusive or separate emoluments or privileges from the community, but in consideration of public services; which, not being descendible, neither ought the offices of magistrate, legislator, or judge, to be hereditary;' thus showing simply an intention to prevent *hereditary* honours, offices, or emoluments, in the civil government."

But the determination that the property of the Church should be taken away was too strong for the legislature to resist. Recognizing the imminence of the danger, the Convention of 1796 reaffirmed its declaration of 1790, and approved the draft of a memorial to the General Assembly on the subject, which was ordered to be signed by the president and by him presented to the Assembly if he thought it expedient. In the meanwhile the Assembly was submitting the questions concerning the rights of the Church to the people at a general election. It was thought wise to have a legal opinion upon the subject. With the approbation of the standing committee, Bishop Madison submitted the question to three men whose legal knowledge was surpassed by no one in Virginia: Judge Bushrod Washington, Edmund Randolph, and John Wickham. Their conclusions were:

"1. That the Protestant Episcopal church was the exclusive owner of the glebes.

"2. That so far was the title of the church from being impaired by the Bill of Rights, that on no sound construction did they clash, but that the title of the church stood upon precisely the same grounds with

the rights of private property, which had been recognised and secured by the principles of the revolution and by the constitution.

"3. That any question concerning the right of property in the glebes could constitutionally be decided by the judiciary alone."

The Bishop then summoned a Convention to meet in Richmond on December 6, 1797, at which he presented his report. A committee was appointed to take into consideration the matters contained in the Bishop's address. It made its report, and on the 8th certain resolutions were adopted and a committee of five was appointed "to attend the discussion of the memorial of the Protestant Episcopal Church, the consideration whereof was postponed to the present session of the General Assembly, and to make to the General Assembly such other representations, by memorial or otherwise, in behalf of the Protestant Episcopal Church, as to them shall seem necessary." [*Page* 71 *of the Convention Journal*, 1797, *as quoted by Hawks.*] In January, 1799, acting in accordance with public clamour, the General Assembly passed an act "to declare the construction of the bill of rights and constitution, concerning religion," by which all acts passed since the Revolution which affected the Church or its property were repealed. They were declared to be "inconsistent with the principles of the constitution and of religious freedom," and as tending "manifestly to the re-establishment of a national Church." It was also stated that Mr. Jefferson's law "for establishing religious freedom" was a true exposition of the principles of the Bill of Rights and Constitution. At length on January 12, 1802, the bill for the sale of the glebe for the benefit of the public was passed.

"The preamble to the law directing the sale of the glebes, recited, that 'the General Assembly, on the twenty-fourth day of January, 1799, by their act of that date repealed all the laws relative to the late Protestant Episcopal church, and declared a true exposition of the principles of the bill of rights and constitution respecting the same to be contained in the act entitled "An act for establishing religious freedom;" thereby recognising the principle that all property formerly belonging to the said church, of every description, devolved on the good people of this commonwealth on the dissolution of the British government here, in the same degree in which the right and interest of the said church was therein derived from them;' and that although the General Assembly possessed the right of authorizing a

sale of all such property indiscriminately, yet being desirous to reconcile all the good people of this commonwealth, it was deemed inexpedient at that time to disturb the possession of the present incumbents. It then proceeded to enact, that in any county where any glebe was or should become vacant, the overseers of the poor should have full power to sell the same. The proceeds of the sale were directed to be appropriated to the poor of the parish, or to any other object which a majority of free-holders and housekeepers in the parish might by writing direct, provided that nothing should authorize an appropriation of it 'to any *religious* purpose whatever.' The church edifices, with the property contained in them, and churchyards, were not to be sold under the law, neither were any private donations made before the year 1777, if there was any person in being entitled to hold property under the original donor. Gifts and subscriptions made after the year 1777 were left untouched." [*Dr. Hawks's History of the Church in Virginia, p.* 234.]

The Church in Virginia by this act was sunk to the lowest depths, and there seemed little hope of her rescue. The words of Mr. Lee in a review of the chancellor's opinion, as found in Dr. Hawks's "History," deserve to be quoted:

"The very natural inquiry will here be proposed, 'What was the effect of this law, and how far were the people benefited by this sale of the glebes?' We answer this inquiry in the words of one of our contemporaries, who has always lived in Virginia: 'Under this act not only glebes, but churches, and even the communion plate, have been sold.' 'The purchasers of the glebes have, in every instance where a sale has been made, paid, as it were, almost nothing for them.' 'After all that has been done, how has the public been benefited, either in a moral or pecuniary way? If it has been benefited, let those who can, show it. It is denied that the public has in any way derived the least benefit from this sale of any of the glebes which have been sold. It is well known that in some counties the money has got into the hands of *some* of the overseers of the poor, and there it has remained.'"

While the Church submitted, she lost no time in testing the constitutionality of the law. When the overseers of the poor in the parish of Manchester undertook to sell the glebe, the churchwardens and vestrymen filed a bill in chancery to prevent the sale by an injunction. The chancellor, George Wythe, decided in favour of the overseers.

An appeal was taken to the court of appeals, of which Edmund Pendleton was chief judge, Judges Carrington, Lyons, Roane, and Fleming being his associates. When the case had been argued in the spring of 1803, the court reserved its decision until after the vacation. During the recess of the court Judge Pendleton carefully reviewed the case, and wrote an opinion that the glebe land act was unconstitutional. On the night before the court met Judge Pendleton died. It is known that Judge Carrington and Judge Lyons concurred with him, and would have restored the glebe to the Church, since Judge Fleming, as being interested, declined to sit upon the case. When the case was reargued before the new chief justice, St. George Tucker, Judges Carrington and Lyons were still of the same opinion, and the chief justice concurred with Judge Roane that the act was constitutional. Judge Fleming still would not sit. The court being equally divided, the decree of the chancellor was consequently affirmed. Dr. Hawks declared in his "History," published in 1836, that "it has never yet been determined by a majority of the court of appeals in Virginia that the law of 1802 is constitutional."

Hobart's Companion for the Altar.

For notice see Volume III, page 460, and page 168 of this volume.

Nelson's Festivals and Fasts.

For notice see Volume III, page 339.

William Linn.

For notice see Volume IV, page 518.

Essays on the Subject of Episcopacy.

For notice see page 165.

Office of Induction.

For notice see Volume IV, page 384.

William White's Consecration Sermon.

For notice see Volume IV, page 378.

Frederic Beasley.

For sketch see Volume III, page 325.

CYRUS STEBBINS

[From Cyrus Stebbins]

Schenectady May 22. 1807

Revd and dear sir.

HAVING a convenient opportunity, I imbrace it, just to let you know, that through the tender mercy of our God, Myself and little family are well. I have nothing particularly new to write, in St. George's Parish we have peace and a good degree of harmony, our communicants have doubled in number since I came here, and I have hope some little good is done. I think sir, the highest ambition I feel is to be made an instrument in the hand of God, to promote the welfare of the Church.

If you have the copy of the Scholar Armed by you, which you mentioned to me last fall, and will send it to me by the bearer of this, I will send or bring you the money at the next convention.

Please to make my respects acceptably to Mrs. Hobart, in which Mrs Stebbins cordially unites, should be happy to hear from you.

I am yours affectionately

C. Stebbins

PS. Please to make my resp [*torn*] the Bp and the clergy of [*torn*] in New-York —

Superscription:
Revd John H. Hobart, New-York, 46 Greenwich st.
Favoured by
Mr. Tomlinson.

ANNOTATIONS

St. George's Church, Schenectady.
For notice see Volume II, page 422.

The Scholar Armed.
For notice see Volume IV, page 456.

David Tomlinson.
For notice see Volume III, page 174.

JAMES CHAPMAN, JR.

JAMES CHAPMAN, a son of James and Mary (Ogden) Chapman, was born in Elizabeth Town, May 15, 1785. His father was a native of Peterborough, England, and came to Elizabeth Town when a young man and took an active part in the Revolution. He was imprisoned in the Liberty Street Sugar House in the city of New York. His son went to the College of New Jersey, and commenced his preparation for the Presbyterian ministry, but after a short time he applied for orders in the Church, and studied under the direction of Dr. Hobart and John Churchill Rudd. He was made deacon by Bishop Moore, May 31, 1807, and served as an assistant for one year at Trinity Church, New York, from June 9, 1808. In 1809 he became rector of St. Peter's, Perth Amboy, the oldest parish in New Jersey, where he remained till his death, April 6, 1857. In 1819 he married Mary, the eldest daughter of Joseph Marsh, the warden of the parish, who had been in the Revolutionary Army, and took a leading part in the affairs of the town and the parish. For more than forty years Dr. Chapman was one of the most energetic clergymen in the diocese, a member of the standing committee, and a deputy to the General Convention. He wrote a sketch of his parish. In all letters subsequent to the following he omitted the "Jr." after his name.

[FROM JAMES CHAPMAN, JR.]

E. Town Thursday Evening May 28th.

DEAR SIR.

I OFFERED myself this day to the Standing Committee and underwent the usual examination which was unanimously approved. The committee have given me the requisite certificate of their belief that I will be received by some one of the vacant churches, so that the difficulty for want of a title is removed. Col. S. Ogden has made me an offer of a good situation in his new town in your state, but as I am particularly attached to N. Jersey, and have an anxious desire to see the cause of

the Church revive here, I do not think of accepting his offer. Mr Rudd has not been able to attend the convention, but being chosen a member of the Standing Committee for this year, and three of the lay members being absent, in order to form a quorum the committee was obliged to meet at his house: The names of two candidates have been entered, viz, of J. Croes Junr and a Mr Higbee, lately a Methodist preacher, for whom was produced a very satisfactory testimonial from a large number of respectible people in Mount Holly. Mr Croes being acquainted with him, gave the convention his character, and a good account of his qualifications. He has been also licensed as a lay reader until he takes orders, for which service the Wardens and Vestry of the Church at M. Holly have agreed to pay him 100 Dols. per ann. in order to prepare himself for holy orders. Mr Rudd is appointed to visit the vacant churches at Shrewsbury, Middle town and Freehold. Mr Croes to visit the Churches in Sussex. All the Clergy attended except Dr Wharton. I am very glad to hear by your letter to Mr R. that the Bishop has appointed Wednesday next for my ordination, as I do not desire that it should be deferred any longer, and I shall be enabled to assist Mr Rudd Sunday after next, which will be a great relief to him if he should not perfectly recover his health by that time. He is considerably better to day than he was yesterday, so that he has agreed to go out this evening to join Mr Carson and Miss Lawrence in holy matrimony. I shall come to N. Y. on Monday or Tuesday so as to have a sufficient time to prepare for ordination. Mr Job Haines died at noon this day. Mr Feltus preached last evening by request of the Convention. He will be in N. York to morrow and probably will preach there on Sunday, since he would not promise to preach for Mr. R. on that day.

Mr Rudd requested me to desire you to procure a supply for

him on Sunday next if possible, and also to inform you that you must not depend on his preaching the ordination sermon.

I remain with sentiments of esteem

Yours &c

J. CHAPMAN JUN^{R}

REV. D^{R} HOBART.

Superscription:

REV. D^{R} JOHN HOBART. Greenwich Street. New York.

Endorsement:

J. CHAPMAN 1807.

ANNOTATIONS

Samuel Ogden.

For sketch see Volume II, page 138. The new town referred to as having been formed by Samuel Ogden was Ogdensburg.

John Churchill Rudd.

For sketch see Volume III, page 428.

John Croes, Jr.

John, a son of John and Patty (Crane) Croes, was born September 22, 1787, at Newark, New Jersey. His father soon after removed to Swedesboro, and from there to New Brunswick. John was prepared for college under the tuition of his father, the future Bishop, in Queen's College School. He was an assistant to his father in the school for some years. He graduated with honours from the College of New Jersey in 1806. He was made deacon by Bishop Moore in Trinity Church, New York, June 24, 1809. During his diaconate he served in St. Peter's Church, Freehold, Christ Church, Shrewsbury, and Christ Church, Middletown. Upon his ordination as priest by Bishop Hobart, October 11, 1811, he became rector of Christ Church, Shrewsbury, where he remained for thirteen years. He was then rector of St. Paul's Church, Paterson, for three years. He spent two years in Newark. In 1830 he became assistant to his father in Christ Church, New Brunswick. Upon the death of Bishop Croes, July 26, 1832, his son

succeeded him, and continued in that position with much acceptance until October, 1839. He passed nine years as rector of St. Mary's Church, Keyport, and resigned to spend the remainder of his life in retirement. He had just established himself in the city of Brooklyn when he suddenly died of cholera, August 18, 1849, having nearly reached the age of sixty-two years. He had been in the ministry for forty years, and held many offices of honour and responsibility.

In September, 1812, he married Eleanor, a daughter of Rulef Van Mater of Monmouth, New Jersey. They had three sons and five daughters. Upon his monument in the church-yard of Christ Church, Shrewsbury, is this inscription:

"Rev'd John Croes, a.m. *Eldest son of the Right Rev'd John Croes,*
"*D.D. Born September 22d*, 1787, *died August 18th*, 1849 — 40 *years*
"*a Minister of the Church of Christ, in the Diocese of New Jersey,*
"*from which he received many memorable tokens of its confidence and*
"*attachment. An intelligent divine, a firm and consistent Christian. A*
"*practical and faithful Parish Priest. Endeared in his family relations,*
"*characterized by simplicity and integrity, he lived in the exercise of*
"*Christian graces, and died in the comforts of the Christian Faith.*
"*Christ Church Shrewsbury, of which he was Rector thirteen years,*
"*erects this monument.*"

Daniel Higbee.

Daniel Higbee had been a Methodist preacher, located as a deacon at Bristol, Pennsylvania, in 1805, and an elder in 1806, and was stationed at Trenton, New Jersey. In 1807 he acted as lay reader at Mt. Holly. He was made deacon by Bishop White, July 10, 1808, and took charge of St. Andrew's Church, Mt. Holly. He was ordained priest by Bishop White in 1811, and became rector of the parish. He resigned in 1815, and for some years did missionary work in the neighbourhood of Morestown, New Jersey. In 1820 he removed to Delaware, where he became the rector of St. Peter's Church, Lewes, with the charge of St. James's Church, Georgetown, Christ Church, Laurel, and Prince George's Church, Dagsborough, in Sussex County. Before 1835 he became rector of the parish at Smyrna. In 1836 he returned to Maryland and became missionary in Caroline and Dorchester Counties. He died in 1838, at the age of sixty-one years. His son,

Edward Youngs Higbee, was an assistant minister in Trinity Parish, New York, from June 13, 1836, to his death, December 10, 1871.

St. Andrew's Church, Mt. Holly.

Mt. Holly, formerly called Bridgetown, is situated on the north branch of Rancocus Creek, twenty miles east of the city of Camden. It is one of the early settlements of New Jersey, and services were held by John Talbot, Colin Campbell, and other rectors of St. Mary's Church, Burlington. About 1741 a church was built on the old churchyard. In 1765 the parish was incorporated by royal charter. Upon the death of Colin Campbell, August 9, 1766, the parish came under the jurisdiction of his successor, Jonathan Odell, who took up his residence July 25, 1767. Upon his exile to Nova Scotia, there were no services in Mt. Holly until after the Revolution, when Samuel Spraggs, formerly a Methodist preacher, was in charge. Upon Mr. Spraggs's ordination as deacon, September 16, and as priest, September 18, 1785, at New Haven, Connecticut, by Bishop Seabury, he became rector of St. Andrew's. A new brick church was built in 1786 on Church Street. Mr. Spraggs resigned early in 1789 to become rector of St. John's Church, Elizabeth Town. The parish then came under the care of Henry Van Dyke of St. Mary's, Burlington, until 1797, when Andrew Fowler took charge of Mt. Holly. Andrew Fowler was succeeded in 1799 by Joseph Turner, who served for two years. From 1801 to 1805 Richard Channing Moore of St. Andrew's Church, Staten Island, held occasional services. During the long vacancy from 1799 to 1809 Dr. Peter Van Pelt acted as lay reader, and thus kept the parish together. Daniel Higbee, who had acted as lay reader and deacon, became rector of the parish on his ordination to the priesthood in 1811. He resigned in 1814, and Charles Wharton of Burlington officiated every other Sunday except in the winter months. In 1815 George Youngs Morehouse took charge, and upon his ordination to the priesthood, October 2, 1816, became rector. He served for forty-four years, and died April 10, 1859, in his sixty-eighth year. During his rectorship the present church on High Street was built in 1844. In 1853 the parish was reincorporated under the laws of the state of New Jersey. His successors have been George P. Schetky, Daniel H. Macurdy, Charles Marter Perkins, John Dows Hill, C. A. Hayden, Richard A. Rodrick, and James Stoddard, who was in office in April,

1912. The communicants, according to the American Church Almanac for 1912, were three hundred and thirteen. The old custom of ringing the church bell every Sunday morning at eight o'clock is still maintained. An account of the parish will be found in the "Genealogy of the Descendants of Thomas French," by Howard B. French.

The Editor is indebted to the Rev. James Stoddard, the rector of St. Andrew's, for the following particulars respecting Trinity Church, Mt. Holly, erected as a new parish in 1859.

A division took place in 1858. De Witt C. Byllesby, 1859–71, was the first rector. He was succeeded by G. Albert Redles, 1871–74, Octavius Perinchief, 1874–75, Angus Crawford, 1876–87, William Hudson Burr, 1888–89, and Martin Aigner, 1889–1900.

On November 1, 1900, the members of Trinity Church came back to St. Andrew's. There was no formal joining of the two parishes. Simply this, the communicants of Trinity took letters of transfer and were received by the rector of St. Andrew's and enrolled on the parish list. As soon as the vestry of Trinity Church could close the business of that corporation they did so, handed over the proceeds to the corporation of St. Andrew's in due course, and went out of existence. There has never been any more formal union.

Christ Church, Shrewsbury.

The town of Shrewsbury is in Monmouth County, New Jersey. Its northern boundary is Middletown, its southern Howell, its western Freehold, and its eastern the Atlantic Ocean. It was originally settled from New England in 1662, and twenty years later had four hundred inhabitants, of whom thirty families were Quakers. Lewis Morris of Barbados, a brother of Richard Morris of Morrisania, purchased a large tract of land near the falls of Shrewsbury, upon which he had iron works. This he formed into a manor. His nephew, Colonel Lewis Morris, inherited the property. He was a zealous Churchman, and the lack of regard for the Lord's Day and religion deeply distressed him. In 1701 he addressed a long memorial to the Venerable Society upon the state of religion in New York and New Jersey, and made suggestions as to the best method of planting missions and sending missionaries. In 1702 he was the travelling companion of George Keith and John Talbot, the first missionaries of the Venerable Society, in the ship Centurion, and became greatly interested in them. The earliest known

services of the Church in Shrewsbury were by George Keith in October, 1702. On Christmas Day of the same year he celebrated the Holy Communion at the house of Colonel Morris. He held several other services until the spring of 1703, when the work was taken up by Alexander Innes, who had been chaplain of the Fort of New York from 1686 to 1693. Mr. Keith calls him "a good man, but a non-juror." Of Colonel Morris he says in a letter to the Bishop of London, written February 26, 1703: "Colonel Morris is a very good friend to the Church and a promoter of it, and was very kind and assistant to us, and is very regular in his family, and his Lady is a very pious and good Woman, his family is a little Church; he useth the Common Prayer in his family daily, and on Sundays his neighbours come to his house as to a Church." [*Collections of the Protestant Episcopal Historical Society for* 1851, *p. xxvii.*] A church was built by Colonel Morris before 1705. Mr. Innes ministered faithfully at Shrewsbury and the neighbouring towns until his death, probably about 1715. From that time until 1733 there are no records. In that year John Forbes, described as "a man of an excellent spirit," became missionary, but died after three years of hard and effective work. In 1737 Dr. John Milne, who for ten years had been in charge of St. Peter's Church, Albany, and a Mohawk missionary, was appointed. On June 3, 1738, the parish was incorporated by the name of Christ Church, Shrewsbury, under a royal charter. The incorporators were William Leeds, Henry Leonard, John Throckmorton, Samuel Osborn, Thomas Morford, James Hutchins, Jeremiah Stillwell, John Redford, Jacob Dennis, Patrick Hill, Benjamin Cooper, Pontius Still, Samuel Pintard, Anthony Pintard, and Josiah Holmes. For some reasons complaints reached the Venerable Society about Mr. Milne, and in November, 1745, he was dismissed, "owing to his neglect and ill conduct, the Churches in Monmouth County having received a Check." As he was a physician as well as priest, it may be that he was too much absorbed in his secular profession. He appears to have then become a chaplain in the army. His successor, Thomas Thompson, was a graduate of Cambridge University. Five years' work as missionary gave him a desire for more arduous service, and filled him with compassion for the pitiful condition of the negroes. He determined to seek them in their own country, and resigned in 1750 to give himself to the work in Africa, the first missionary to that continent. It is stated that "he owned one labourer could do but little, nor did

he promise to himself a great effect from the utmost of his diligence; yet God is able to make a large tree spring from one poor grain of seed, and he humbly hoped that God would bless the labours of him the meanest of his servants." [*Two Hundred Years of the S. P. G.*, *p.* 255.] He sailed from New York, November 26, 1751, and reached James Fort on the Gambia River, January 9, 1752. He spent five years of unremitting toil, until the state of his health made it necessary for him to return to England. One important result was the education and ordination of Philip Quaque, who was a devoted missionary to his own people on the Gold Coast from his ordination in 1765.

Mr. Thompson's successor at Shrewsbury was Samuel Cooke, whose long ministry, from 1750 to 1775, was a time of growth and prosperity. He was compelled to go to Nova Scotia at the commencement of the Revolution. In May, 1775, in company with Dr. Thomas Bradbury Chandler and President Myles Cooper, he sailed for England, where he remained till his appointment as missionary in New Brunswick. In 1786 he organized the parish of Fredericton, New Brunswick. He was drowned with his only son in the river St. John, May 23, 1795. During Mr. Cooke's rectorship the present church was built in 1769, and a large Bible for the prayer desk was given by Robert Elliston, collector of customs at New York City and a vestryman of Trinity Church. Few services were held during the Revolution, for a portion of the Continental Army was at one time encamped within its vicinity. Some of the soldiers tried to dislodge the royal crown from the steeple and, enraged, set fire to the church. Happily the blaze was discovered and put out before it had done much damage. In 1786 Henry Waddell became lay reader in the parish, and represented it in the Conventions of the diocese in May and October, 1786, and June, 1787. He was made deacon by Bishop Provoost, October 18, 1787. He is said to have been ordained priest by the same Bishop three days later, October 21. He became rector of Christ Church, but was not inducted until 1788. He resigned in 1798 to accept the rectorship of St. Michael's Church, Trenton, in which city he died January 20, 1811. His successors have been Andrew Fowler, John Croes, Eli Wheeler, Harry Finch, Thomas J. Taylor, William B. Otis, Benjamin Franklin, William Newbold Baily, and Franklin P. Swezey, who was in office in May, 1912. The American Church Almanac for 1912 recorded eighty-eight communicants.

Christ Church, Middletown, New Jersey.

Middletown is in Monmouth County, New Jersey. It is bounded on the north by Raritan Bay, on the east by the Atlantic Ocean, on the south by Shrewsbury, and on the west by South Amboy. It was settled from New York and New England as early as 1662. In his memorial to the Bishop of London in 1700, Colonel Lewis Morris says: "It is a large township. There is no such thing as Church or religion amongst them, they are perhaps the most ignorant and wicked people in the world; their meeting on Sunday is at the public house where they get their fill of rum and go to fighting and running of races which are much in use that day all the Province over." The town came under the care of the travelling missionaries, Keith and Talbot, and shared their ministration with Shrewsbury. It was a part of the work of subsequent missionaries and rectors of Shrewsbury, so that it is unnecessary to repeat their names. A church was built before the Revolution, and was rebuilt in 1835. The congregation then numbered about twenty communicants. In 1854 the connection with Shrewsbury was dissolved. Among its rectors since then have been William N. Dunnell, Charles M. Parkman, Samuel Edson, Joseph Firth Jowitt, Joseph P. Taylor, Robert Edmond Pendleton, Augustus William Cornell, and John G. Fawcett, who was in office in May, 1912. As recorded in the American Church Almanac for 1912, the number of communicants was twenty-seven.

St. Peter's Church, Freehold.

The town of Freehold, known as Lower Freehold, is bounded on the north by Middletown, east by Shrewsbury and Howell, south by Dover, and north by South Amboy. The upper town adjoins it on the east. The earliest settlement was from Scotland about 1650. In 1700 Colonel Morris represents the Presbyterians as composing one half of the population; there were also Quakers, all of them sober, religious people. The labours of Keith and Talbot as well as Alexander Innes were extended to it until 1715. It formed part of the mission field of the rector of Shrewsbury until 1765. In 1766 the Venerable Society sent George Spencer as missionary to Freehold and Spotswood. He was succeeded by William Ayres, who remained in charge until after the Revolution. From 1775 to 1780 he was insane, but resumed charge of the parishes and continued there until 1797, when he finally gave up all work and returned to Philadelphia. He was succeeded by

Andrew Fowler, who was in charge until 1865. Services were held in 1807 by John Croes, and in 1808 by John Churchill Rudd. In 1809 John Croes became rector, when there were eighteen families and fifteen communicants. Mr. Croes resigned in 1818, and in 1820 John Mortimer Ward was made minister. He remained ten years. A church was built before 1730, and a new one nearly finished in 1770. It was completed soon after. Among Mr. Ward's successors have been Wilbur F. Nields, A. Sidney Dealy, James Henry Barnard, George H. Watson, Thomas H. Cullen, William Edgar Wright, Howard Ernest Thompson, and John Frederick Millbank, who was in office in May, 1912. The American Church Almanac for 1912 records two hundred and fifty communicants.

Sussex.

For notice see page 321.

Joseph Carson and Elizabeth Lawrence.

In the reports of St. John's Church, Elizabeth, there is the following entry: "May 28, 1807. Joseph Carson, Merchant of Philadelphia, to Elizabeth Lawrence, by me John C. Rudd."

Job Haines.

A stone in the Presbyterian church-yard, Elizabeth, bears the following inscription:

SACRED
TO
THE MEMORY OF
CAPT JOB HAINES
WHO DEPARTED THIS LIFE
ON THE 28TH OF MAY 1807
IN THE 51ST YEAR OF
HIS AGE.

Henry J. Feltus.

See sketch which precedes his letter of September 29, 1809.

JAMES KEMP

[From James Kemp]

My Dear Sir,

IT is so long since I heard from you, that I feel much concerned, lest our friendly intercourse, a source of so much gratification to me, should be dropped. I have no doubt but you are much engaged, and indeed it is truly the case with myself, still we must try to steal a few moments from duty and devote to friendship. You will receive this by a Mr. Adams, whom I beg leave to introduce to you, as a good Episcopalian & a worthy man. I have also troubled him with some little marks of respect for you, in the way of publications. We have puzzled our adversaries exceedingly. Not deigning to answer their calumnies, we have assailed them on a ground on which they avoid meeting us, and reduced them to silence in some degree.

I have just returned from our Convention. We had a considerable degree of harmony and a good deal of business was done. The most material thing that we did, was to restore our Bishop, in a great measure, to the primitive power and control over the inferior Clergy. But he is so broken down by infirmities, that I fear he has not energy to make a proper use of it. Induction is so obnoxious here, that the Laity made its continuance a strong ground of objection, in their choice of Members to the Gen: Con: and succeeded so far, as to bring in two Non-conformists—The Members are Dr. Bend, Mr. Dashiell, Mr. Wilmer & myself.

We go on here pretty much in the usual way; if there be any change I think it is rather for the better. I am confident that after a while we shall fix the principles of the Church more deeply in the minds of the people. But we have much to

fear from the raging enthusiasm of the Methodists. It will bring in an inundation of Deism.

I feel extremely anxious to hear how you come on. Who are your Delegates to the Gen: Con:? And has the *Controversy* been again revived? Do, my Good brother, write me & tell me everything about Church affairs & about yourself & family. We, at Castle Haven, are very much in statu quo. My Son grows fast, but I fear he has got too many evil *roots* in him for the Church. I must try, with the blessing of God, to extirpate them. Give my respects to your worthy Bp. & brethren. Remember me kindly to Mrs Hobart, and believe me to be your affectionate

Brother in Christ—

Jas Kemp.

June 1. 1807—Castle Haven.

ANNOTATIONS

Mr. Adams.

There is nothing to identify this gentleman.

Joseph Grove John Bend.

For sketch see Volume IV, page 375.

George Dashiell.

For notice see Volume IV, page 383.

James Jones Wilmer.

James Jones Wilmer was born in Kent County, Maryland. He was ordained in England in 1773. In 1779 he was rector of South Sassafras, Kent County; in 1783 of St. John's and St. George's, Harford County. In 1786 he removed to North Sassafras and Augustine in Cecil County. He was residing in Havre de Grace in 1793, and had adopted some of the tenets of Emanuel Swedenborg. Upon his renouncing them in 1799 he took charge of Trinity Church, Wilmington, Dela-

ware, but returned to Maryland the following year, where he held in succession parishes in Baltimore and Harford Counties, and Prince George County. He spent four years from 1805 in Virginia. In 1809 he was chaplain of the United States Senate. He seems to have held no cure after his return to Havre de Grace. He edited the "Baltimore American" in 1812. In 1813 he was made chaplain in the army. He died in 1814, in his sixty-sixth year.

He wrote his "Memoirs, an Answer to Tom Paine, Man as he is, and the World as it goes."

He claims the distinction of proposing in the Maryland Convention of 1783 the name Protestant Episcopal for the Church.

Albany Centinel Controversy.

For notice see Volume IV, page 479.

Edward Donald Kemp.

In 1790 Bishop Kemp married Elizabeth, a daughter of Captain Edward Noel of Castle Haven, Dorchester County, Maryland. They had three children, one of whom was Edward Donald, born in Baltimore, April 15, 1806. He was a graduate of the University of Pennsylvania in the class of 1824. He was moderator of the Philomathean Society and class valedictorian. On leaving the university he studied law, and practised in Baltimore, where he became judge of the Orphan's Court for Baltimore City, November 7, 1855, and served until 1860, and was appointed chief judge, November 21, 1855. He married, when she was but sixteen years of age, Anna Donnell of Baltimore, the daughter of John and Ann (Smith) Donnell. He died in Baltimore, February 12, 1868. Letters of administration on his estate, with a will attached, were granted to John S. Donnell, February 19, 1868. He had two daughters, one of whom married Charles H. Rhett. She died in 1911. The other married Thomas Riggs, and had two children, one of them being Margaret, the wife of James Cox of Albany.

[From John Churchill Rudd]

Eliz. Town. 5 June 1807.

My Dear Sir,

Mr Chapman can inform you that my health is again restored, tho' I feel at times considerable debility. I hope you will endeavour to impress Mr. C. with ye idea of duty in attending at least for a time to ye destitute Churches in Jersey. Prudence suggests to me ye propriety of not saying much to him on this subject or even by way of remark, as I am fearful he is disposed either to attribute what I may say to a wrong motive, or to consider my opinion of little consequence. I should be extremely sorry to make any unfavourable impressions on his mind. At present I am persuaded that he has no idea of devoting much of his attention to small congregations, or to those situated where he cannot have constant intercourse with ye City. The Chhs in Shrewsbury, Middletown & Freehold must be very respectable & I should suppose would form an agreeable Mission, & the three together would I am told form a very comfortable living. At any rate ye Ch here calls for exertion & her clergy must expect to make some sacrifices of convenience & pleasure. It is to me a source of frequent despondency that she is so much depressed. But trusting in ye good promise of her divine head I am resolved as God shall give me grace to make every exertion in my power to promote her growth in pure & vital piety.

I hope you will soon be able to take your residence in our Neighbourhood and that I shall enjoy much of your society.

Yours affectionately

This *inter nos.*

John C Rudd

Superscription: Rev. Doct. Hobart No 46 Greenwich Street New York.
Rev. Mr Chapman.

ANNOTATIONS

James Chapman.
For sketch see page 343.

Christ Church, Shrewsbury.
For notice see page 348.

Christ Church, Middletown, New Jersey.
For notice see page 351.

St. Peter's Church, Freehold.
For notice see page 351.

[From Jane Tongrelou Dayton]

Monday Evenᵍ.

My Dear Brother,

ENCLOSED is a letter for our friend Mʳ. Beasley which I am sure will give him a great deal of pleasure if he should have left New York you will forward it immediately as I have not time to repeat the circumstances I have left it open in order to do away the impression you have received [*torn*] the family wish the matter to remain secret you must therefore be cautious what you say before the *females* in your family, I do not mean to include your wife, but you will understand me.

I saw Mʳ. Williams yesterday he promises to have the house ready at the appointed time, with best love to my Sister & family I am in violent haste

affectionately Yours*

tell Mʳ. Beasley I think he cannot do less than enclose me a *Donation* for the Church *now*.

Superscription:
Revᴰ. Doctor Hobart, No. 46, Greenwich Street New York

Endorsement:
Mʳˢ. Wᴹ Dayton.
1807.

* The letter bears no signature, but is in the handwriting of Jane Tongrelou Dayton, and was probably written in the early part of June, 1807. Ed.

ANNOTATIONS

Frederic Beasley.

The event referred to is the engagement of the Rev. Frederic Beasley to Maria, daughter of Matthias Williamson. The marriage took place June 29, 1807. For sketch see Volume III, page 325.

Mr. Williams.

There were several families of that name resident in Elizabeth Town in 1807, but it is not possible to identify this particular Mr. Williams.

[From Tillotson Bronson, Philo Shelton, and Burrage Beach]

Cheshire 19th June 1807.

Revd Sir,

THE Bishop and Clergy of Connecticut, at their late meeting in Watertown, received your letter respecting the Magazine; which they took into consideration, and appointed us a Committee to confer with the Printers and give you an answer.—The business was afterwards taken up by the Convention of Clergy and Laity, who passed a resolution expressive of their reluctance to part with the Magazine, and added one member to the Committee, from that body. Thus appointed and authorized we proceed to the execution of our trust.

Having originated the Churchman's Magazine in this State, and by our exertions brought it to that state of maturity which it has attained, you will readily see that we must be reluctant to resign it up to the care of others, however able and willing they may be.—After remunerating the Publishers for their expenses in the early progress of the work, it was intended to apply the surplus profits to the creation of a fund for some pious purpose; and we had begun to entertain hopes of seeing this business realised. It therefore cannot be supposed that we should readily make a sacrifice of these hopes.

But if all these motives were out of the way, there is yet another of more weight. The Printers undertook the work and risked their property under the sanction of our patronage. Our sacred honour and faith are therefore pledged to them, and must not be forfeited without an effort in their favour. You suggest the idea of general good in favour of a removal. We do not think ourselves behind in a readiness to sacrifice to general good; but are not willing to sacrifice more than our share; and hence must insist on terms if ever we are brought

to consent to a removal. We are however sensible with you, that to attempt two publications of the kind would be hazarding both. And however we may conceive ourselves to have the best right from being in possession of the ground; yet we have no hesitation to admit that in many respects your situation in the centre of communication is preferable to ours; and therefore however desirous we may be of retaining under our own immediate patronage, a work which originated with us, yet for the general good we are authorized to consent to its removal, provided such terms can be made with the Printers as may satisfy them. On this point we think proper to wait for specific propositions from you.

Thus have we with the utmost sincerity stated our minds to you, and we doubt not but that in the course of the negociation we shall meet with the like sincerity from you.

TILLOTSON BRONSON } *Committee of Convocation*
PHILO SHELTON }
BURRAGE BEACH
Com!. of Convention

Superscription:
REV^{D}. JOHN H. HOBART D.D. No 16. Greenwich Street New York.

ANNOTATIONS

Convocation at Watertown, 1807.

During the meeting of the Convocation of the Diocese of the Clergy of Connecticut, held "at the home of Deacon Russel Wheeler," June 2, 1807, a letter was received from Dr. Hobart respecting "The Churchman's Magazine." After discussion, Philo Shelton, Truman Marsh, and Tillotson Bronson were appointed a committee to send a reply. The matter was brought up in the Convention of the diocese held on the next day, when Burrage Beach, a prominent layman, was added to the committee.

The Churchman's Magazine.

For notice see Volume III, page 420.

Tillotson Bronson.

See sketch which precedes his letter of April 24, 1815.

Philo Shelton.

See sketch which precedes his letter of October 3, 1815.

Burrage Beach.

Burrage, the second child and only son of Deacon Samuel and Esther (Cook) Beach, was born at Cheshire, Connecticut, in 1773. The exact date of his birth appears never to have been recorded, but he was baptized on September 26 of that year by John Foot, the Congregational minister. His father came from an old and distinguished family. He was a lawyer in good practice, a large land-owner, and prominent in the affairs of the town and colony. The son was carefully educated by both his father and Mr. Foot. Graduating from Yale College in 1793, he studied law, and opened an office in his native town. Upon his father's death he succeeded to his extensive business. He cultivated three large farms, and also was an important and useful citizen and a leader in his town. He was treasurer of the Cheshire Turnpike Company, and filled many other positions of responsibility. He was a firm and consistent Churchman, and benefactor of St. Peter's Church, Cheshire. He was an incorporator of the Episcopal Academy, which was located in Cheshire, a deputy from Connecticut to the General Convention for several sessions, and held many offices of honour and trust in the diocese.

He married Julia, a daughter of Dr. John Bowden, who was principal of the Episcopal Academy from 1796 to 1802, and afterward professor in Columbia College. They had seven daughters. Elizabeth married Dr. Samuel Fuller; Mary Esther, the second daughter, married Samuel Hulbeart Turner, professor in the General Theological Seminary.

After many months of feebleness, Mrs. Beach died July 31, 1824, in her forty-ninth year. Squire Beach, as he was usually called, died December 28, 1844, in his seventy-second year.

JAMES DEWAR SIMONS

JAMES DEWAR SIMONS was born in Charleston, South Carolina, April 29, 1785. He received his preliminary education in the schools of Charleston. In 1800 he entered Yale College, but owing to failing health was compelled to return home. Upon his recovery he studied theology, and proceeded to New York in 1806, where he was made deacon by Bishop Moore, November 16 of that year. He became assistant to Dr. Jackson, rector of St. Philip's Church, Charleston, and upon the departure of the rector for England he took charge of the parish. In 1809 he again visited New York, and was ordained priest, May 23, by Bishop Moore. Upon the resignation of Dr. Jenkins, Mr. Simons was elected rector, August 27, 1809, and remained until his death, May 27, 1814. He married Harleston, a daughter of Thomas Corbett of Charleston, and had four children. On page 222 of his "History," Dalcho says:

"The character of Mr. Simons was highly interesting. He was greatly beloved by his congregation, and universally esteemed by his fellow-citizens. His disposition was amiable and kind, and his heart delighted in acts of benevolence and friendship. He was admired as a preacher. The warmth of his feelings was carried into all his devotional offices. He performed the public services of the Church with great solemnity, which the affecting melody and pathos of a fine voice rendered peculiarly impressive. He believed what he taught, and he practised what he professed. He was humble and pious; his life was holy and exemplary, and was the result of principles formed from a conviction of the truth of the Gospel. He adored the God before whom he ministered, and loved his neighbour as himself."

[FROM JAMES DEWAR SIMONS]

Charleston 23d June 1807

REVD & DEAR SIR:

I CANNOT suffer so good an opportunity as the present to pass by, without writing to you & most sincerely expressing the strong sense I have of your affectionate kindness to

me; while I continued in your city. Although I have not written you before this, yet I assure you, that I have repeatedly: with gratitude to you, thought of the many acts of friendship I received from you. Permit me to thank you most sincerely; & to beg you to believe; that although I have not sooner acknowledged your kindness; yet I have not ceased to remember with great pleasure, the many happy & instructive hours I passed in your society. I delayed from time to time, to write, hoping that I might be able to inform you of my being settled in some parish; & having commenced the exercise of the duties of my profession. This however did not take place until the first of this present month, at which time, I began to perform the duties of Dr. Jenkins Rector of St. Philip's; who has gone to England on a visit of Eighteen months. I seriously feel the important charge that now devolves upon me; and most earnestly trust that my health may be spared, & that I may be enabled, faithfully to discharge the duties of the profession I have entered into. To prepare a sermon every week; as I have but little experience in composition; is quite an arduous task; & more difficult than I expected; I will however; strive, by diligence & exertion to overcome this difficulty; which I hope, will every week become less. I have had so little good health for four or five years past, that I have not been enabled to acquire such a stock of knowledge, as is essential to frequent & easy composition. I must by reading the sermons of the best divines, get such a body of Divinity, as will lessen the labour, I now have, in preparing my discourses. I have Beveridge's Sermons; which I think will be highly useful for this purpose. Secker's Sermons also, I find, contain a great deal of useful matter; & interesting information, his charges abound with good & valuable advice to the Clergy; which Young Clergymen in particular, should be attentive to. I have

found great improvement & satisfaction in reading Burnet's Pastoral Care, it has impressed me very seriously with respect, to the many & important duties, which a Clergyman is bound to perform—the duty of Visiting the Sick & afflicted he strongly urges; this part of duty; I find myself sometimes embarrassed in performing; but I hope, by practise & attention to overcome this & to be useful, to those who require comfort & support under their distresses. I have lately read the letters of Mr Orton & Dr Stonhouse to a Young Clergyman (Mr Stedman) & I have been very much pleased with them; they contain most excellent advice—they were both pious & sincere men: anxious to promote the true interests of their fellow beings. I read them again & again, without being tired—I should kindly thank you Dear Sir, to recommend to me such books, as you think useful, particularly such as would give me a clearer insight into the duties of my profession; & assist me in the performance of parochial duty. I intend to visit the several members of the congregation; & become acquainted with them; and endeavour, to encrease their attachment; to the Church; & to explain to them, as well as I can, the doctrines of the gospel, & persuade them to make them the rule of life. It will undoubtedly, be a long time, before I will be able to perform these duties; in the manner they ought to be performed, but I must begin, by degrees; & experience will I hope assist me; in acquiring that habit; & readiness which appear necessary. Much good, may be done out of the pulpit; "out of season as well as in season"—by faithfully visiting the people & endeavouring to impress on their minds serious truths; they form an attachment to their Minister; and listen to him with more attention & interest than they otherwise would do. I must beg you, Dear Sir, to write me, & to advise me with regard to the duties of the ministry—I have written to you,

with a freedom, which I hope you will pardon, at all times I shall feel great pleasure in hearing from you, & will gratefully receive any advice, you will have the goodness to offer. Again, permit me most unfeignedly to thank you, for your great kindness to me, indeed I have not forgotten, nor can I ever forget, your sincere & affectionate kindness to me, while I was with you.—I must also request you to remember me very kindly to Mr Harris, & to thank him for his goodness to me. I will write him as soon as I can. Be pleased to remember me to the Bishop, Dr Bowden, Dr Beach & Mr Lyell.

Mrs Simons joins me in respects to Mrs Hobart & yourself & to your children remember us, if you please.

Believe me Dear Sir
Affectionately & respectfully
yrs

James Dewar Simons.

Superscription:
Revd John H Hobart. New York
Favoured by the Revd Mr Fowler

ANNOTATIONS

Edward Jenkins.

For notice see page 291.

William Beveridge.

William Beveridge was born at Barrow, Leicestershire, in 1636. He was admitted sizar of St. John's College, Cambridge, in 1653. He early became famous as a student of Oriental languages. He was ordained in 1660, and was collated to the vicarage of Ealing, Middlesex, where he remained for twelve years. He received his degree of D.D. in 1679. He was made Prebendary of Chiswick in 1674, and appointed Archdeacon of Colchester in 1681. In 1691 he declined the See of Bath and Wells, but accepted that of St. Asaph in 1704. He died

in 1708. Bishop Beveridge has been styled the "great reviver and restorer of primitive piety." He encouraged the restoration of weekly celebrations of the Holy Communion, and was a strong advocate for preaching on Sunday evenings. He aided in the establishment of the Society for the Propagation of the Gospel in Foreign Parts and the Society for the Promotion of Christian Knowledge, and he left the bulk of his estate to these two societies. The only works which Beveridge published in English were a few sermons and "The Church Catechism Explained; for the use of the Divines of St. Asaph." This exposition came out in 1704, and went through several editions. After his death a number of works from his pen were published, which were gathered together in nine volumes and edited by Thomas Hartwell Horne in 1824.

Thomas Secker.

For notice see Volume II, page 24.

Gilbert Burnet.

Gilbert Burnet was born at Edinburgh, Scotland, September 18, 1643. His father was a member of an ancient family in Aberdeenshire, and an eminent lawyer, who at the Restoration was made one of the Lords of the Session for Scotland under the title of Lord Cramond. His mother belonged also to a distinguished family of Presbyterian antecedents. The son entered Marischal College, Aberdeen, at the age of ten, and graduated as master of arts when he was fourteen. He then commenced the study of civil law, but after a year began a course in divinity, which he completed when eighteen years old. He was offered a benefice by his cousin, Sir Alexander Burnet, but declined, as he thought himself too young. In 1663 he visited England, and was received with distinguished consideration at Oxford and Cambridge by such eminent scholars as Dr. Fell, Dr. Pocock, Dr. Willis, Dr. Pearson, and Dr. Cudworth, under whom he perfected himself in the Oriental languages, philosophy, and mathematics. In London he became a friend of the learned Sir Robert Boyle, Dr. Tillotson, Dr. Stillingfleet, and Bishop Patrick. In 1665 he was ordained by the Bishop of Edinburgh, Dr. Wiseheart, and was presented by Sir Robert Fletcher to the living of Saltoun. In 1669 he was made professor of divinity in the University of Glasgow. In 1674 he removed to London,

and was appointed preacher at the Rolls Chapel and also lecturer at St. Clement's Church. Dr. Burnet became very popular, but his friendship with Lord William Russell, his attendance at his execution, and his vindication of the character of that nobleman in 1683, caused the withdrawal of the King's favour. He consequently lost his lectureship and his position at the Rolls Chapel. In 1684 Dr. Burnet went abroad. He lived in Paris for a while, travelled through Italy, and finally settled at the Hague on the invitation of Prince William and Princess Mary. He was active and influential in the plans for the succession of William of Orange to the English throne, and came over as royal chaplain. On March 31, 1689, he was consecrated Bishop of Salisbury. He was a strong advocate for toleration, both for the non-jurors and non-conformists. He died at Clerkenwell, London, March 17, 1715, in the seventy-second year of his age. Bishop Burnet's chief works are:

History of the Reformation of the Church of England. Volume I, 1681; Volume II, 1683; Volume III, 1715. The most recent edition is that of N. Pocock in seven volumes, published in 1665

History of his own Times. Volume I, 1724; Volume II, 1734. The best edition is that published in six volumes, at Oxford, in 1833

Among the Bishop's minor works are:

Some Passages of the Life and Death of John, Earl of Rochester. London, 1680

The Life and Death of Sir Matthew Hale, sometime Lord Chief Justice of his Majestie's Court of King's Bench. London, 1682

The Life of William Bedell, Bishop of Kilmore in Ireland. London, 1685

Bishop Burnet's treatise on the "Pastoral Care" was first published in 1692, and went through several editions during his life. A modern edition has this title-page: "A Discourse of the Pastoral Care. By the Right Rev. Father in God, Gilbert, late Lord Bishop of Sarum. Fifteenth edition. London: William Tegg, 1849."

Job Orton.

Job Orton was born in Shrewsbury, England, in 1717. In March, $173\frac{8}{9}$, he was chosen as assistant to Dr. Philip Doddridge at his academy at Northampton, and from 1741 to 1765 he was minister of

a dissenting congregation at Shrewsbury. In 1766, owing to his failing health, he removed to Kidderminster. He then engaged in literary work until his death in 1783. His principal writings are "Three Discourses on Eternity," 1764, and "Letters to a Young Clergyman," 1791. In 1800 he wrote "Letters to the Rev. Thomas Stedman" in conjunction with the Rev. Sir James Stonhouse, Bart.

Rev. Sir James Stonhouse, Bart.

The family of Stonhouse is one of great antiquity. Henry Stonhouse was a member of Parliament in the reign of Edward II. There are two baronetcies in the family. The first one was bestowed on William Stonhouse, May 7, 1628; the second, on Sir George Stonhouse, who surrendered the original patent of creation, and obtained a new one from King Charles II, May 5, 1670, entailing the baronetcy upon his second and third sons, and excluding the eldest, whom he had disinherited.

The Rev. Sir James Stonhouse was the seventh and tenth baronet. He was born at Tubney, near Abingdon, Berks, July 9, 1716. He was educated at St. John's College, Oxford, and took the degree of M.D. in 1745. For more than twenty years he was physician to the infirmary at Northampton. He afterward took holy orders, was ordained in 1764, and presented to the living of Little Chevrel in May, 1764, and to that of Great Chevrel in 1779. He died December 8, 1795, and was buried in the chapel at Hot Wells, Bristol. The epitaph to his memory was written by Hannah More. In his early days he had been an infidel, and published a tract against Christianity which ran through three editions. He published several religious works, the best known of which are: "Remarks on the Office for the Visitation of the Sick," and on the "Communion Office," and "Everyman's Assistant." In conjunction with Job Orton he published in 1800 two volumes, entitled "Letters to the Rev. Thomas Stedman." These letters form an interesting correspondence on literary and religious subjects. In April, 1912, the twelfth and fifteenth baronet was Ernest Hay Stonhouse.

Thomas Stedman.

Thomas Stedman was vicar of St. Chad's in England. He published several religious tracts between 1784 and 1793.

William Harris.
For sketch see Volume IV, page 288.

John Bowden.
See sketch which precedes his letter of August 15, 1809.

Abraham Beach.
See sketch which precedes his letter of May 16, 1827.

Thomas Lyell.
See sketch which precedes his letter of May 17, 1808.

Harleston Simons.
See sketch of her husband, James Dewar Simons, page 363.

Andrew Fowler.
For sketch see page 279.

JAMES CHAPMAN

[From James Chapman]

Dear Sir. Eliz. Town June 26. 1807.

I HAVE rec^{d} your letter of this morning, and am agreably releived from a state of suspense. I have just seen M^{r} B. and he has released me from my engagements to him on condition, that I will supply his place on the following Sunday, by which arrangement he will be enabled to leave town on Friday or Saturday next. He wishes to be in Albany a few days before Sunday. M^{rs} W^{m} Dayton has with their usual kindness, offered her horse and chair, I will endeavor to start very early on Sunday morning, so as to be in N. Y. by 8 OClock. I hope the arrangement of the churches is fixed in such a manner that neither of us will have to be at St. John's in the afternoon. I think that you had better enquire into this circumstance, and arrange it in such a manner that D^{r} Beach should be there in the afternoon. All your friends are pleased at hear-that M^{rs} H. is coming to morrow. We hope that nothing will disappoint us. M^{r} Lyle was so obliging as to preach for us last evening. The tide will be up in the creek about noon, if the boat with your furniture should leave N. Y. in the morning, the things may be brought to the dock immediately. I was in hope that you would spare me from coming next Sunday, supposing that the Bishop had probably postponed his tour to L. Island. But as I shall not loose any time by coming, & M^{r} B. has released me, I shall come with pleasure.

With sentiments of esteem

Rev. Dr. Hobart. I remain, Yours &c

Ja^{s} Chapman.*

Superscription:

Rev. Dr. John H. Hobart. No. 46, Greenwich St. New York.

* James Chapman had probably lost his father since his letter of May 28, 1807, as he ceased to sign himself "Junior." Ed.

ANNOTATIONS

Frederic Beasley.

Mr. B. was Frederic Beasley, for sketch of whom see Volume III, page 325.

Jane Tongrelou Dayton.

For sketch see Volume III, page 165, and page 387 of this volume.

St. John's Chapel, New York.

For notice see page 248.

Abraham Beach.

See sketch which precedes his letter of May 16, 1827.

Thomas Lyell.

See sketch which precedes his letter of May 17, 1808.

JAMES KEMP

[From James Kemp]

Castle Haven July 3, 1807.

My Dear Sir,

I FEEL quite uneasy at your silence. I cannot imagine what you are doing, that you cannot spare a few minutes for friendship, and brotherly intercourse. I am persuaded however some good cause must stand in the way. It delights me to embrace every opportunity, if it were only to tell you that we are all well at Castle Haven & exceedingly anxious to hear from you. This will be handed to you by Lieu. Cox, whom you saw here.—

I have hardly ever found myself in a more painful situation than I was lately in Baltimore, with regard to Mrs Rattoone. I paid her a visit for the first time since the unfortunate situation of her husband. She at first wept bitterly, but after recovering, in some degree, reproached me severely for never having visited her, in her afflictions. I told her, that as to herself, had I felt less concerned for her situation, I should have been more able to have brought my feelings to such a state as would have enabled me to have been apparently more respectful. But I did hope that she had not entirely overlooked the situation, in which as a Clergyman I stood with regard to her husband. She seemed to admit this, and greatly lamented that she had been instrumental in preventing Dr. Rattoone from standing trial before the authority of the Church; when, she said she had no doubt but he would have been honorably acquitted. She betrayed great acrimony towards Dr Bend, but said that their prospects were brightening, & she had no doubt, but in a little time they would be in as good a situation as they ever were before. In this, poor woman! she is sadly deceived. It is true, a church is begun, but it is the opinion of the most judicious

persons there, who are no enemies to Dr. Rattoone, that it cannot be completed; and if it should, even with his character unimpeached, he has not talents necessary to form a congregation & preserve it. I most sincerely wish that something could be done, so far to undeceive this poor afflicted woman as to induce her & her husband too to leave Baltimore. I can do nothing with her, & from what she told me, I must have lost all the regard her parents ever had for me. Is it possible that they are unacquainted with Dr. Rattoone's real character? Our Bishop will do nothing. He will listen with much sympathy to her piteous tale and promise to do anything in his power. But he will not venture to inform her of the real state of things or persuade her to leave the place.

If you could, thro' your good Bishop, or in any other way, inform her Parents, how things are; so that they might use their influence to induce them to retire, it would be a charitable act towards Mrs. R. and indeed a great benefit to our Church. To assure you, inter nos, that he cannot remain in Baltimore, I will just mention that a gentleman at our Con: said openly, he was so intoxicated at a Tavern, on his way from Baltimore with his Father, that he could not get into his carriage without help.

If our Journals arrive before the departure of Mr. Cox, I will send you one.

I have just got one of your Clergyman's Companions. There is one thing wanting, otherwise it would be exceedingly convenient for country Clergymen. At Funerals & also at the Lord's Supper, we have singing. If a judicious collection of Psalms & Hymns had been made, it would have been a valuable book to us.

The Methodists begin to lose all temper about the controversy—Answers are published to Kewley's *Inquiry*, which I

presume you have seen, and also to the Tract on Conversion, that I sent you by Mr. Adams, but they are so senseless and so scurrilous, that we mean to take no notice of them, but continue to press them on the subject of Episcopacy, and their other errors & extravagancies.

Do, my dear Sir, write to me, you must have a great deal to say. I have heard that your controversy is revived & that Mr Wilkins is to be the minister of St. John's—My family wish to be remembered affectionately to you & Mrs Hobart—

I am your sincerely loving Brother in Cht

Jas Kemp.

Superscription:

The Revd. Dr. John H. Hobart New York—

Lieu: Cox.

ANNOTATIONS

Edward Noel Cox.

The Editor is indebted to the superintendent of the Library and Naval War Records at Washington for the following particulars respecting Lieutenant Cox, the nephew of Dr. Kemp:

"Edward Noel Cox, born in Maryland. Appointed Midshipman April 6, 1799; Master May 24, 1803; Lieutenant May 18, 1804; Resigned September 8, 1810. Appointed Purser March 28, 1820; Died August 11, 1845, at Newport, R. I. His appointment as Midshipman was sent to Easton, Md., by the Navy Department.

"June 28, 1799, ordered to Baltimore for one of the ships building there, [name not given]. November 29, 1800, furloughed until called for. June 1, 1801, ordered to the frigate 'President,' Captain Richard Dale, Mediterranean Squadron. Returned in her to the United States in 1802. Sent out in the 'Nautilus' in 1803 to take part in operations against the Barbary States. Returned home by permission of Commodore Preble on the 'Woodrup Sims,' a merchant vessel, in 1804. Assigned to recruiting duty at Baltimore, then to the 'John Adams' at New York, in 1805. 1806 on furlough. April 21, 1807, his commission as lieutenant sent to Cambridge, Md., for him, to date from the

time it was first issued. [May 18, 1804.] Lieut. Cox was probably at New York at this time, for in the Life of Commodore John Rodgers, he is mentioned as one of the officers attached to the gunboat flotilla in New York Harbor. June 22, 1807, Cox was ordered to report to Commodore Edward Preble, at Portland, Me. Commodore Charles Morris, in his autobiography, speaks of 'Lieutenant Cox' as one of the inmates of the house at which he was staying August 1, 1808, and later refers to his going on leave in November of the same year. From Portland he appears to have gone to Cambridge, Md., and to have been on duty at Baltimore awhile before going to New York Navy Yard, October 25, 1809. Six months' furlough was granted him April 30, 1810, and he resigned September 8th of the same year.

"March 20, 1820, he was appointed a purser in the navy, and ordered to duty on the New York Station February 20, 1821. Apparently he remained on this station until selected as one of the officers for the frigate 'Brandywine,' to accompany General Lafayette on his return to France from his last visit to the United States. After landing Lafayette the 'Brandywine' remained in the Mediterranean until 1826. Lieutenant, now Purser Cox' next duty was at Boston Station from 1829 to 1832. April 1, 1833, ordered to the 'Vincennes,' Pacific Station. From 1835 to 1837, special duty as Agent for the United States on the Pacific Coast.

"His last duty was on the Brazil Station in 1841, on the frigate 'Delaware.' He was transferred to the 'Potomac' and returned in her to the United States and was detached at Boston, August 11, 1842. He was granted leave of absence for three months, which was extended. At the time of his death he was 'waiting orders.'"

Mrs. Elisha Dunham Rattoone.

Elisha Dunham Rattoone married the eldest daughter of Dr. Abraham Beach.

Elisha Dunham Rattoone.

For notice see Volume IV, page 241.

Joseph Grove John Bend.

For sketch see Volume IV, page 375.

Thomas John Claggett.

For notice see Volume I, page 223.

Hobart's Clergyman's Companion.

This work was published in 1806, and the edition of 1828 bears the following title: "The Clergyman's Companion, containing the Occasional Offices of the Protestant Episcopal Church, with Prayers suitable to be used by the Clergy of the said Church in the Discharge of their Parochial Duties. To which is added, A View of the Qualifications and Duties of the Clerical Office, in a series of extracts. The second edition, considerably enlarged. By John Henry Hobart, D.D. Bishop of the Protestant Episcopal Church in the State of New-York, Rector of Trinity Church in the City of New-York, and Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary. In two volumes. New-York: Printed and sold by T. and J. Swords, No. 127 Broadway. 1828."

John Kewley's Enquiry.

The publication mentioned is: "An Enquiry into the Validity of Methodist Episcopacy, with an appendix containing two Original Documents, never before published. By an Episcopalian of the State of Maryland. Wilmington. Printed by Joseph Jones for the author. 1807."

James Kemp on Conversion.

For notice see page 224.

Mr. Adams.

For notice see page 354.

Isaac Wilkins.

For notice see Volume II, page 308.

JOSHUA SANDS

JOSHUA SANDS served with distinction in the Continental Army as assistant commissary general. He was a prominent member of St. Ann's Church, Brooklyn, and one of its principal benefactors. A notice of him will be found in Volume IV, page 245.

[FROM JOSHUA SANDS]

Brooklyn, July 3d 1807.

REVD SIR,

YOUR Esteemed favor of this date I have recd. It will give us much pleasure to have Mr Chapman to Officiate for us on Sunday I shall meet him on his arrival & Expect the favor of his Company to dine with me, for this fresh instance of your politeness you have our thanks.

I am Revd Sir
with great regard
Yr Mo Ob
J. SANDS

THE REVD MR HOBART

Superscription:
THE REVD MR HOBART, Greenwich Street.

ANNOTATION

James Chapman.
For sketch see page 343.

WILLIAM PERCY

[From William Percy]

Charleston July 10th 1807.

Revd & dear Sir,

SINCE I had the Pleasure of seeing you, for a few moments, in the City of New York, I have been enabled to fulfil, regularly & constantly, my third Part of the Routine of Duty, in these two Churches. But, after labouring almost three years among this People, I see little of that spiritual Fruit, which the faithful minister & pious Heart, always desires to behold. It is true our Hearers, in both Churches, are greatly increased, & a Trace of greater seriousness appears on the Congregations in general: nevertheless, very few seem deeply impressed with the Importance of everlasting Things.

Beholding, at the same Time also, the almost total Ignorance of the People, as to the *Nature* & *Ground* of our Ancient Episcopal Church, amongst whom I labor, has induced me, from a deep sense of Duty, as an old Clergyman, to write a concise Tract, in a short series of Letters, on the Nature, Ground & Foundation of Episcopacy. In this undertaking I have had an especial View to the Information & Benefit of the younger Part of my Hearers. And, from what I already see & hear, from all Ranks, who testify how much a small Treatise, of such a Nature, was wanted for the People of these Churches, I entertain a strong & flattering Hope, that it may be attended with some real Good to this People, & tend to promote the best Interest of the Episcopal Church, in this State, in general.

I have taken the Liberty of sending one of them to you for your acceptance and will thank you to present the other to the pious Doctor Moore of whose highly amiable Character, we have heard much from our near Relations, Mr. & Mrs. Col: Morris.

In the Perusal of the Pages, in many Parts, agreeable to my declared Design, I have made free Use of the most able & learned Bishops & Divines, who have professedly written on the Subject of Episcopacy; adopting both their Ideas & Terms, where I thought them more appropriate and forceable than my own.

I have also made a liberal Use of some of their Expressions, with but little alteration, when & where I thought them highly suitable.

I send the two Tracts by the Hands of Mr. C. E. Gadsden, whom I beg leave to introduce to the Honour of your Acquaintance & Friendship. He is a very amiable & promising young man, & the son of my old & very dear Friends, in this City. He goes with the best Recommendations to Doctor Moore for Ordination; & is one of those pleasing & modest Characters, which, I trust, will reflect Honor on the Bishop, who ordains him, and finally prove a great Blessing to the Episcopal Church here in its present very low state.

Many Thanks to you for the kind Present of your little Work. The Perusal gave me much Pleasure & satisfaction. I have the Honor to remain, with great Esteem & Regard both to yourself & Lady.

Revd & dear Sir; Your affecte Friend
& Bror in the Ministry, Wm. Percy.

Superscription:
The Revd. Doctor Hobart Greenwich Street New York.
Favd by
Mr C. E. Gadsden.

ANNOTATIONS

The Clergyman's Remembrancer.

"The Clergyman and People's Remembrancer, or An Essay upon the importance of the Ministerial Character, as connected with a pure and Evangelical Style of Preaching; Agreeable to the Doctrines and Articles of our Episcopal Church. By William Percy, D.D., the Third Minister of St. Philip's and St. Michael's. Let a man so account of us, as of the ministers of *Christ*, and Stewards of the Mysteries of God. Study to show thyself approved unto God, a workman that needeth not to be ashamed. I think it meet to stir you up by putting you in remembrance. 2 Peter 13. Charleston, S. C. Printed by J. Hoff, No. 6 Broad Street. 1808. 12 pp. 124. Entered according to act of Congress."

Percy's Apology for the Episcopal Church.

The title of Dr. Percy's book is "An Apology for the Episcopal Church, in a Series of Letters, on the Nature, Ground and Foundation of Episcopacy."

Benjamin Moore.

For sketch see Volume II, page 230.

Lewis Morris.

Lewis, the oldest son of Lewis and Mary (Walton) Morris, was born at Morrisania in 1752. He graduated from the College of New Jersey in 1774. He became aide to General John Sullivan, with rank as major, during his campaign against the Indians of central New York in 1779. He then served with distinguished bravery on the staff of General Nathanael Greene during his southern campaign, for which he received the thanks of Congress and was promoted to be a colonel. He made his home in South Carolina at the close of the war. He died at Morrisania, New York, November 22, 1824. He married Ann Elliott, whose family was distinguished in Charleston. It is said she was known to the British officers, during their occupancy of Charleston, as the beautiful rebel, and wore a bonnet with thirteen small plumes to indicate her republican principles. Their children were:

Jacob, married twice. His second wife was Caroline de Salienne.
George, married Maria Whaley.
Sabina.
Louisa.
William, became a captain in the army. He married Anna Fishborne.
Lewis, married, first, Elizabeth Manignault; second, Amarinth Lowndes.
Richard Rutherford. He married his cousin, Helen Morris.

In St. Michael's Church, Charleston, is a tablet with this inscription:

COLONEL LEWIS MORRIS.
WHO SERVED IN THE WAR OF '76.
"THE TIME THAT TRIED MEN'S SOULS."
HE WAS AID TO GENERAL GREENE, AT THE BATTLES OF
EUTAW AND GUILFORD. HIS GOOD NAME IS THE BEST
INHERITANCE LEFT TO HIS FAMILY. HE DIED AT
MORRISANIA, NEW YORK. NOVEMBER 22D, 1824.

HIS WIFE
ANN MORRIS,
WAS A COMMUNICANT OF THIS CHURCH.
HER SLAVES AND THE POOR CAN TELL THEY HAVE LOST THEIR BEST FRIEND.
SHE DIED AT MORRISANIA, NEW YORK.
APRIL 29TH, 1848, Æ. 86 YEARS.

CAPT. W. MORRIS,
(AID TO GEN. T. PINCKNEY,)
DIED AT SULLIVAN'S ISLAND, S. C.
SEPTEMBER 7TH, 1828, Æ. 40 YEARS.

"GO MY FRIEND, WITH THY HUNDRED VIRTUES,
TO THE HOME OF THY FATHERS,
GO WITH THY NOBLE..... TO THE BOSOM OF THY GOD.
BRAVE AND GENEROUS SPIRIT. FARE THEE WELL."
A. H.

ERECTED BY THE DAUGHTERS OF COL. MORRIS.

Christopher Edward Gadsden.

See sketch which precedes his letter of March 21, 1822.

Hobart's Apology for Apostolic Order.

The little work alluded to by Dr. Percy was Hobart's "Apology for Apostolic Order," which had just come out.

The title-page is as follows: "An Apology for Apostolic Order and its Advocates, occasioned by the strictures and denunciations of the Christian's Magazine. In a series of letters, addressed to the Rev. John M. Mason, D.D., the Editor of that work. By the Rev. John Henry Hobart, an Assistant Minister of Trinity Church. Judge righteous judgment. John vii, 24. New York: Printed by T. and J. Swords, No. 160 Pearl-street. 1807."

To this work Dr. Hobart prefixed the following Preface:

THE writer of the following letters and his opinions having been pointedly and violently assailed in the Christian's Magazine, he is reluctantly compelled to obtrude himself upon the public attention. He thinks he has a particular claim upon all those who have taken up unfavourable views of those opinions which that Magazine assails, for a candid perusal of his defence. In that work he has been solemnly arraigned "at the bar of public criticism." The readers of that publication cannot, therefore, he conceives, consistently with their regard to justice, their love of truth, or the claims of duty, refuse to hear him in his defence. It is the first dictate of *justice*, to give an accused person a patient and candid hearing before judgment is passed on him. The impartial pursuit of *truth* cannot be compatible with an examination of only one side of a disputed question. And they who will place themselves for a moment in the situation of the individual whom that Magazine denounces as holding opinions of "deep-toned horror," will at once feel it a sacred *duty* to admit him to repel the accusation. They are required so to do by that law of supreme obligation, "Do unto others as ye would that they should do unto you."

The writer of these letters disclaims from the heart all feelings of hostility to the many pious, respectable individuals, some of whose religious principles may differ from his own. Difference of opinion on important religious topics ought not to break the ties of harmony between children of the same common Parent, and subjects of the grace of the same Redeemer. On political questions men divide, who on other occasions meet on terms of friendly intercourse. And surely no Christian ought to esteem his brother his enemy because he "tells him the truth."

He is doubtful whether he ought to claim any indulgence for the imperfections of this performance, from the peculiar circumstances under which it was written. It was his wish to lay it by for frequent and careful revision. But the violence of the assault upon him seemed to require an immediate defence. He was, therefore, compelled to go rapidly on, amidst constant interruptions, amidst the calls of his usual professional duties, and often under the pressure of bodily languor. He candidly states these circumstances, because deference to the public requires that no immature or incorrect production should, if possible, be exposed to its view. But he is writing idly. The performance wields the weapon of controversy. He concludes, therefore, that it can claim no quarter. He leaves it to its fate. His chief solicitude ought to be that its imperfections should not injure the cause which it advocates.

New York, June, 1807.

MRS. DAYTON TO MRS. HOBART

[Jane Tongrelou Dayton to Mrs. John Henry Hobart]

Sunday Noon

My Dear Sister,

I REC^{D} your letter with the Crackers several days ago & since that your second letter expressing your uneasiness lest I should suppose you had neglected me, but the letter which you rec^{d} from me had made two or three trips in M^{r} Paul's pocket which occasioned your apprehension, the Crackers came to hand some days before you received my letter tho it was previously written.

Since the day you left me I have constantly had some part of my family sick Margaret has been very ill with the scarlet fever since Mat recover'd & I have been under constant apprehension for the other children, Jane has also had the same disorder Phillis has been very sick with the Cholera Morbus & I myself have had a slight attack of the sore throat which proceeded from my nursing so much in that disorder, however, thank heaven we are all on the recovery & I have been out to-day for the first time since you were here except to ride a little way with the children.

M^{r} Barry has officiated for us to day very much to the satisfaction of the Congregation I believe, his voice certainly is not agreeable but he read the prayers much better than I ever before heard him, & deliver'd his sermon far better than I expected, he chose for his text the words of Thomas when convinced of his Master's resurrection "*My Lord & my God*" he handled them very well indeed as far as I am a judge, & I believe his hearers were very agreeably disappointed.

You mention'd in a letter that I rec^{d} last week that you had sent a pot for Butter but M^{r} Paul says he has heard of none, let me know whether this is the case or whether through the

multiplicity of business he has neglected it. I dare say I can get you some butter among the Magies if you send me a pot.

Tell M^r. H., we hope he will not [*torn*] us altogether in our destitute situation and give us the first Sunday he can get spare. I expect to see you over here to spend some time when the fruit is ripe, do not disappoint me.

M^r. D. unites with me in every assurance of affection for You & Yours

as usual affect^y..Yours

J. T. D.

Superscription:

Mrs. Hobart, No. 46, Greenwich Street, New York.
Rev^d. M^r. Barry.

Endorsement:

Elizabeth Town July 1807.

ANNOTATIONS

Isaac or John Paul.

For notice see Volume III, page 462.

William Dayton.

The Editor is indebted to the grandson of William Dayton, William Chandler Dayton, for the following particulars relating to William Dayton, his wife, Jane Tongrelou, and his children, Margaretta and Mathias:

"Major William Dayton was the youngest son of Genl Elias Dayton, and Hannah Rolfe, his wife. He was born in (Rolfe) Elizabeth Town, N. J., 1771, and after the conclusion of the Revolutionary War was a partner of his father in the shipping business with the West Indian Islands. In 1794 he was appointed Assistant Paymaster of the New Jersey Battalion of Infantry, Cavalry, and Artillery under General Bloomfield, in response to the President's call for troops to put down the Rebellion in Western Pennsylvania. May 3, 1776, he married Jane Tongrelou Chandler, fourth daughter of the Rev. Thomas Bradbury

Chandler, D.D., Oxon, King's and Yale, Rector of St. John's Church, Elizabeth Town, New Jersey, and Jane, daughter of Captain John and Mary (Boudinot) Emott, of Elizabeth Town. From the time of her father's return to America after ten years' expatriation in England, because of his loyalty and oath of allegiance, then required of those ordained in England, she devoted herself to assisting him in his large correspondence upon Church matters, then in a critical state, until his death June 17, 1790. Her husband after his father's death in 1805 was in mercantile business with Jonathan Hampton Lawrence under the firm name of Lawrence, Dayton & Co., New York and Elizabeth Town, New Jersey. William Dayton died in 1843 and was buried in his father's family burial vault."

Jane Tongrelou Dayton.

"Mrs. William Dayton 'lived to mourn the loss of her husband and became a blessing to all her friends and relations.'

"Her brother-in-law, Rev. John Henry Hobart, who married her youngest sister, Mary Goodin Chandler, was her intimate friend, and from her intimacy with her father and her knowledge of Church affairs she became a counsellor to him until his death at Auburn, N. Y., Sept. 12th, 1830. She also became the sympathizer and encourager of the Bishop of New Jersey, Rt. Rev. George W. Doane, D.D., until her death, 1859. His sermon at Christ Church, Elizabeth, upon her character, is one of the most beautiful of his many beautiful writings. Her rector at the time of her decease, Rev. Eugene A. Hoffman, later the Very Rev. Dean of the General Theological Seminary in New York, confirmed Bishop Doane's judgement of Mrs. Dayton.

"Thus her influence upon Bishop Hobart can be traced in much of his noble work in the New York Diocese. His country house at 'Short Hill' was but a pleasant drive from Elizabeth Town and the visits were frequent.

"Her room during her last years, which she rarely left, was the goal of many good people (and children) and her exalted influence was general and constant.

"The Rev. Dr. Nicholas Murray, grandfather of the President of Columbia University, wrote a letter to Mrs. Chetwood, Mrs. Dayton's only daughter, upon her mother's death, and ended it in these words, 'she was a lady, without formality, a Christian, without bigotry—

charitable, without ostentation—intelligent, without obtrusiveness—and unwearied in her efforts to do good to the poor, the widow and the fatherless.'"

Margaretta Williamson Dayton.

Margaretta Williamson, daughter of William and Jane Tongrelou (Chandler) Dayton, was born April 20, 1802. She married John Joseph Chetwood, May 18, 1825. She died August 28, 1860, and her husband died in November, 1861. They had five children, John, Hobart, William Dayton, Bradbury Chandler, and Susan Jelf. Bishop Hobart was godfather to Mrs. Chetwood, and gave her a quarto prayer book bound in red morocco and inscribed in his handwriting, "John Henry Hobart, Priest." This book, with a lock of the Bishop's hair, and two miniatures of himself and his wife, are in the possession of William Chandler Dayton.

Mathias Ogden Dayton.

Mathias Ogden Dayton, son of William and Jane Tongrelou (Chandler) Dayton, was born in 1797. He went to the College of New Jersey, but does not appear to have graduated. He studied law and preached in Elizabeth Town. He died in 1865. He was unmarried.

Jane Tongrelou Chandler Dayton.

Jane was the niece of Mrs. William Dayton. She afterward married William Berrian. For notice see Volume III, page 371, and also the sketch of William Berrian which precedes his letter of March 31, 1824.

Phillis.

Phillis was probably a coloured servant or nurse in the Dayton family.

Edmund Drienan Barry.

For sketch see page 7.

Michael Magie.

Michael Magie was a native of Elizabeth Town. He married Mary Meeker, and had four daughters, Catherine Potter, Jane Brown, Phebe, and Hannah, and six sons, Benjamin, John, David, Joseph, Job, and Haines. His son David was Presbyterian minister at Elizabeth Town.

JAMES CHAPMAN

[From James Chapman]

Eliz. Town Sept. 8th 1807.

Dear Sir.

SEVERAL circumstances prevented me from coming to N. Y. yesterday as I proposed. I intend however to go this week if nothing prevents. Mr Rudd returned from Monmouth on Sunday and arrived here at about 7 OClock in the evening. He is much better this morning, so that he is about the house. Mr Wm Dayton had relapse of his fever on Saturday afternoon. It has continued without intermission since that time till this morning. He is better now and the Doctor hopes that his fever will not return. Mr N. Price died yesterday afternoon. Mrs Hobart and the children are well. Mrs H. says that she will be disappointed unless she receives a letter from you to day.

Yours &c in haste

J. Chapman.

Superscription:

Rev. Dr J. H. Hobart. No. 46 Greenwich Street. New York.

ANNOTATIONS

John Churchill Rudd.

For sketch see Volume III, page 428.

William Dayton.

For notice see Volume IV, page 483, and page 386 of this volume.

Nathaniel Price.

Nathaniel Price was buried in the Presbyterian church-yard at Elizabeth Town. His tombstone bears the following inscription:

IN MEMORY OF
NATHANIEL PRICE WHO DIED
SEPT^R 7^TH 1807. AGED 25 YEARS

ALSO
ABIGAIL HIS WIFE WHO DIED
SEPT^R 17^TH AGED 25 YEARS

LIKEWISE
THEIR ONLY CHILD W^M ERASTUS
DIED SEPT^R 22^D 1807, AGED 8 MON^S

O PENCIVE MOURNER STAY THY FOOTSTEPS HERE,
AND ON THESE GRAVES POUR FORTH A GRATEFUL TEAR
SUCH AS FOND MEMORY, ON THESE BESTOW,
WHO WHILST THEY LIVED COULD FEEL FOR OTHERS WOE;
IF SYMPATHY AT SORROWS SHRINE CAN BOW
A THREEFOLD CAUSE DEMANDS THAT TRIBUTE NOW,
FOR O BENEATH THIS MONUMENTAL STONE,
LIES A FOND HUSBAND WIFE & ONLY SON.

JAMES ABERCROMBIE

[From James Abercrombie]

Philad[a] Sept 9. 1807.

My dear Sir

YOU have perhaps by this time finished your peregrinations, and returned to your flock. I am sorry I did not see you in Philad[a]—I should have been much gratified by giving you one of the uppermost seats in my synagogue on the day of my exhibition. As you did not then hear, I now send you a copy of the Charge I then delivered—I sat down to write it in a kind of despair of saying any thing new on so beaten a tract—I believe however I have succeeded as well as on former occasions.

I find you are the champion of Orthodoxy in N Y—"Good luck have thou with thine honour &c." "Thy arrows are very sharp, and the Presbyterians shall be subdued unto thee"—I have seen little of the late controversy, but hope to see it all in a vol.

Wharton has written a pamphlet, which I have perused in manuscript, for uniting the Presbyterians with us. As I do not think it is either practicable, or politic so to do, I have advised him not to publish it, and I trust it will be suppressed.

We have been all afflicted by the Influenza which has in some instances proved mortal, particularly among old people. Tis a disagreeable complaint, but when compared with the yellow fever, is a "trifle light as air." From that dreadful calamity we have been this year mercifully preserved.

Present me most respectfully to M[rs] Hobart and believe me most cordially

Yr Friend & Brother

Ja[s] Abercrombie

Our University has given Pilmore a Doctor's Degree!!
O Tempora! O! Mores!

Superscription:
THE REV. JOHN H. HOBART D.D. New York.

ANNOTATIONS

Charges of James Abercrombie.
At the close of each year it was Dr. Abercrombie's custom to prepare and deliver to the pupils of the senior class of the Philadelphia Academy "A Charge," as he styled it. Those delivered from 1804 to 1810 were printed.

Albany Centinel Controversy.
For notice see Volume IV, page 479.

Charles Henry Wharton.
For notice see page 120.

Joseph Pilmore.
For sketch see Volume IV, page 260.

JAMES KEMP

[From James Kemp]

Revd & Dear Sir,

As soon as your Letters were announced in the Philadelphia Papers, I immediately sent by a friend to procure me a copy and also a copy of Dr Miller's Letters. Dr Miller's he obtained, but said he could not find Dr Hobart's. As soon as I had read Miller's, I sat down to answer them, and had gone thro' the two first, when a pretty severe bilious attack compelled me to leave my family, and my duty, and go to a watering place. On my way, I found the copy, that you were so good as to send me. It was truly a comfortable companion to carry along with me. I have just finished it, and do sincerely think, that unless Dr Mason be a giant of more than usual size —of *more* than *gigantic* powers, he will find it difficult to stand his ground. One thing however, has occured to me, that you have probably prepared for yourself a great deal of labor, in attacking the Calvinistic doctrines of election and reprobation.

The fervid and luminous style, in which you have exposed their consequences, will be deemed too formidable to pass without censure and without reply.

Altho' some of the topics on which Dr Miller has greatly relied, have been amply discussed by you, yet were his book to pass without answer, it might be held up as a victory. I still continue in the intention, then, to proceed, should it please God, in his infinite goodness and wisdom, to restore me to my health & duty. The Dr has placed some reliance upon circumstances, that, however foreign to the argument, will make some impression. In my life and situation, I think I could find something to counteract them. My manner of writing is concise, and of course my piece will not be large. I shall send it to you, provided you approve of my plan, that the Dr may be engaged

on the same field, on which he has commenced operations, and that by your corrections & amendments, we may be found, as far as can be, to speak the *same things*.

I write now with a high fever, and must retire to bed—You *must* write me, I am more than uneasy at not hearing from you. Give my tenderest respects to Mrs Hobart, and mention me with great veneration to your Bp. & Clergy. A letter from my nephew, Lieu. Cox, in which he informed me, when he passed thro' your City, that you had gone to the country for your health, made me exceedingly anxious to hear from you. I am my dear brother

Your affectionate frd

Jas Kemp.

Barren-Creek Springs, Sept. 12, 1807.

Superscription:

Revd Dr John H. Hobart New York.

ANNOTATIONS

Samuel Miller.

Samuel, the fourth son of John and Margaret (Millington) Miller, was born near Dover, Delaware, on October 31, 1769. His father, a distinguished scholar, was for forty years pastor of the Presbyterian Churches of Dover and Smyrna. By him the boy was trained for college. He graduated from the University of Pennsylvania with honours. He studied theology with his father for two years. After his father's death on July 22, 1791, he completed his course with Dr. Nisbet of Dickinson College. He had been licensed to preach, October 15, 1791, by the presbytery of Lewes, and in 1792 was invited to the charge of his father's parish at Dover. On his way to a town on Long Island, where he was to preach as a candidate, he stopped in New York, and was invited to preach in the Wall Street church, then under the pastoral care of Dr. John Rodgers and Dr. McKnight. He was so attractive in his manners, his reading, and preaching, that he was invited

to become a colleague in that church. Mr. Miller finally accepted the call, and was installed June 5, 1793, the sermon being preached by Dr. McKnight. He at once found his own place in the church and community. His rise to popularity was rapid. In 1804 he was made a doctor in divinity by the University of Pennsylvania, and in 1806 he was moderator of the General Assembly of the Presbyterian Church. He was always an uncompromising advocate of Presbyterian principles, and particularly its theory of ordination. He had seen with grave apprehension the growth of the Church and the able manner in which its doctrines and polity were defended by Dr. Bowden, Dr. Hobart, Frederic Beasley, Thomas Yardley How, James Kemp, and others. He had called the attention of friends in Connecticut and elsewhere to this menace to their religious system, and advised an active assault by pamphlets, books, and articles against the Church. It was undoubtedly in pursuance of this plan that he wrote his "Letters" in 1806, which were answered by Dr. Bowden and Dr. Kemp. Dr. Miller interested himself in the establishment of a theological seminary at Princeton, and preached the inaugural sermon in August, 1812, when Dr. Archibald Alexander became its first professor. In May, 1813, Dr. Miller was elected professor of ecclesiastical history and church government in that institution. He spent the remainder of his life at Princeton. He resigned his charge in May, 1849, as his infirmities did not allow him to teach any longer. From this time his health gradually failed until his death, Monday, January 7, 1850, in the eighty-first year of his age. In 1801 Dr. Miller married Sarah, a daughter of the Honourable Jonathan Dickinson Sergeant, a distinguished member of the Philadelphia bar and member of Congress. They had ten children. Dr. Miller wrote continuously throughout his ministry, and published several volumes and many sermons besides his contributions to theological and other magazines. Among his works are:

A Brief Retrospect of the Eighteenth Century. In two volumes. New York, 1803

Letters on the Constitution and Order of Christian Ministry, addressed to the members of the Presbyterian Churches in the city of New York. New York, 1807

A Continuation of Letters concerning the Constitution and Order of the Christian Ministry; being an Examination of the Strictures of

the Rev. Doctors Bowden and Kemp and the Rev. Mr. How on the former series. New York, 1809

Memoirs of the Rev. John Rodgers, D.D. New York, 1813

Letters on Unitarianism. New York, 1821

Life of Jonathan Edwards, in Sparks's American Biography. 1837

Memoir of the Rev. Charles Nisbet, D.D. 1840

The Primitive and Apostolic Order of the Church of Christ Vindicated. 1840

Letters from a Father to his Sons in College. 1843

Thoughts on Public Prayer. 1849

The more important of his published treatises and sermons were:

A Sermon preached in New York on the Anniversary of American Independence. 1793

A Discourse Commemorative of the Discovery of New York. 1795

A Discourse delivered before the New York Society for the Manumission of Slaves. 1797

A Sermon occasioned by the Death of General Washington. 1799

Two Discourses on Suicide, preached in the city of New York. 1805

Reply to Professor Stuart on the Eternal Generation of the Son. 1822

A Sermon on the Dangers of Education in Roman Catholic Seminaries. 1837

At the Dedication of a Monument to the Memory of the Rev. James Caldwell. 1845

John Mitchell Mason.

For mention see page 230, and for notice see Volume VI.

Edward Noel Cox.

For notice see page 375.

Barren Creek Springs.

These Springs are in Wicomico County, Maryland, about twelve miles northwest of Salisbury.

DANIEL NASH

[From Daniel Nash]

Exeter, Otsego County, Sep[r] 16. 1807.

Rev. and Dear Sir,

I HAVE long waited for an opportunity of writing; but contrary to my expectation, no opportunity, by which I could send a Letter, has occurred.—I consequently send this by the Mail—to assure you that I am not forgetful of the many obligations I am under to you as a friend and Brother.—I had calculated to have been at the Convention, if it had been as near as Poughkeepsie—but being informed by your Letter that it will be at New York, I relinquish all idea of going; indeed I am so bowed down with the Rheumatism, which complaint I have been afflicted with for about two Weeks, that I am confined to my House; and should not be able to be present, if it were even within a few miles.—I know you and our good Bishop will wish to know something respecting the Church in this County, and altho' there is no great alteration, yet I think I am in duty bound, to write.—

Only the foundation of the Church at Cooperstown is laid—the want of Bricks has retarded the prosecution of the work—these will be obtained this Autumn—The next Summer, I hope, the Walls will be laid and the Buildings enclosed and the Summer after completed—This is according to our present calculation.—Nothing has been done to the Churches in Richfield and Otsego—Am in hopes something will be done next Summer but I am not very confident.—The Church at the Butternuts will be completed within a few Days.—It is a small Building, but exceedingly crowded every time I visit there—A very decent congregation—Between fifty and sixty Communicants—The service is well performed—indeed in almost every place where I preach the Service is well attended

to—each Individual, almost invariably reads with a full, loud Voice. This, to me, sounds better than the solitary Voice of the Chh—Mr De P——r—one of the Vestry of Trinity Church was present this Summer at the Afternoon Service at Fly Creek—most likely he mentioned what he then saw—he promised me to send some Prayer Books—Will you be so kind as to mention that if he has any to forward, they can be sent to Majr Hale of Albany—who will forward them to his Partner at Cherry Valley—The Harvest is truly great—the Church is still on the increase—the most discouraging circumstance is my own health—it is but indifferent—am not able to go thro' half the fatigue I could three or four years ago.—I hear that you have been zealously engaged in vindicating the Apostolic Church—I hope your labours will be crowned with success in disseminating the evangelical truths of the Gospel.—I have not heard that any of the writings of Dr Mason, Mr Miller, or your answer, have as yet reached this County—shall send for them the first opportunity. What, my Dear Sir, is the cause of this present violent attack? Is our good Bishop to amiable? or are the Clergy in the City to popular?—Who has offended those Puritans?—

Remember my best Respects to our good Bishop and with much affection to those of the Brethren who shall enquire for me at the Convention. Compliments also to my friend, Mr Hemersley.—If you know anything respecting Mrs Gould you will oblige Mrs Nash and myself by giving me some information.—It is something of a sickly time in the Country—One of our Church—the most devout Person I almost ever saw I expect will be called into eternity within a few hours—how much I shall feel her loss!—how great will be her gain!——

Let me hear from you when convenient.—Do not be particular in requiring an answer to every Letter—except the short

one, giving information of the Convention—I have not received one since last Novr

With much esteem I am your obliged friend

DANIEL NASH.

Superscription:

REV. JOHN H. HOBART D.D. New York.

ANNOTATIONS

Christ Church, Cooperstown.

For notice see Volume IV, page 361.

Richfield.

For notice see Volume III, page 178.

Otsego.

For notice on the Church in Otsego see Volume II, page 501, and Volume III, page 178.

Butternuts.

For notice see Volume II, page 501.

Frederick De Peyster.

For sketch see page 460.

Fly Creek.

For notice see Volume II, page 501.

Daniel Hale.

For notice see Volume III, page 180, and Volume IV, page 541.

Grace Church, Cherry Valley.

For notice see Volume IV, page 356, and page 211 of this volume.

John Mitchell Mason.

For mention see page 230, and for notice see Volume VI.

Samuel Miller.

For notice see page 394.

Essays on the Subject of Episcopacy.

The answer by Dr. Hobart to which Daniel Nash refers was the work entitled "Essays on the Subject of Episcopacy," which came out in 1806. For notice see page 165; and for notice on the Albany Centinel Controversy see Volume IV, page 479.

Thomas Hammersley.

For notice see Volume IV, page 287.

Mrs. John Gould.

In 1806 John Gould, cartman, was living at No. 4 Warren Street, in the city of New York. In 1807 his name disappeared from the New York Directory, and there is this heading under the name of "Gould:" "——Widow, John, 4 Warren."

Olive Nash.

For notice see Volume IV, page 541.

JAMES CHAPMAN

[From James Chapman]

Elizth Town Sept. 22. 1807.

Dear Sir.

I HAVE recd your letter of this day. I have made no engagement for next Sunday, and am very willing to officiate at Bloomingdale, as that will not excite so much suspicion as if I preached in the city. If the weather is favourable, I shall probably be in N. Y. tomorrow.

I remain, sincerely, yours &c

J. Chapman.

Superscription:

Rev. Dr John H. Hobart, No. 46, Greenwich Street. New York.

ANNOTATION

St. Michael's Church, Bloomingdale.

The reference is to the church which had been built early in the year 1807, and consecrated July 27 of that year by Bishop Moore under the name of St. Michael's Church. The parish was incorporated August 17, 1807. In the sketch of Andrew Fowler on page 279 some particulars will be found relating to the origin of this parish.

SAMUEL RIDOUT

SAMUEL, the son of John Ridout, was a native of Annapolis, Maryland. His father came from Dorset, England, and was secretary to Governor Sharpe of Maryland. He married Ann, daughter of Samuel Ogle, a prominent citizen of the province. The son interested himself in all civic and ecclesiastical affairs. He was warden and vestryman of St. Anne's Parish, Annapolis, and a trustee of St. John's College, which had been incorporated in 1784 by the General Assembly as a part of the University of Maryland, and opened November 11, 1789, under the presidency of Dr. John McDowell. Mr. Ridout lived in one of three houses built by his father for his three children at the lower end of Duke of Gloucester Street. In 1806 he served for one term as mayor of Annapolis. The reference in the letter is to the election of Bethel Judd as president of St. John's College.

[From Samuel Ridout]

23 Sept[r] 1807

Sir

I Cannot suffer Mr Judd to depart without returning you sincere thanks for your exertions & agency in procuring for us so estimable a Man as he appears to be. A full Board of the Visitors elected him unanimously Principal of the College, & the Parishioners & Vestry were so well pleased with his deportment & discourses, that a much higher subscription has been raised than has for many years been known in this Parish. He will, I think, prove a valuable acquisition to our Church, College and society

With much respect

I am Sir, y[r] obed[t] Serv[t]

Samuel Ridout

Superscription:

The Rev[d] D[r] Hobart New York

The Rev[d] Mr. Judd.

ANNOTATION

Bethel Judd.

In addition to the particulars given on page 393 of Volume III relating to Bethel Judd, the following information subsequently received from the present clerk of the parish at Ithaca, George William Harris, may here be given:

"In the records of St. John's Church, Ithaca, I find the following entries relating to Dr. Judd:

"'On the first of October, 1837, the Rev. Bethel Judd, D.D., was employed to render ministerial service for six months.'

"'At a meeting of the vestry held July 2, 1838 . . . It was Resolved Unanimously that Rev. Bethel Judd, D.D., be invited to become Rector of this Parish. Which invitation was accepted.'

"'At a meeting of the Vestry Augt 19th, 1842 a communication from Dr. Judd was received, reading . . . "Gentlemen: Your acceptance of my resignation of St. John's Church, is requested and will be gratefully acknowledged." It was Resolved that the resignation of the Rev. Dr. Judd, a Rector of this Parish, be accepted; that the acknowledgements of the Wardens and Vestry be tendered to him for the able and faithful manner in which he has discharged his parochial duties during the period of his Rectorship.' . . . At this meeting a Committee was appointed to communicate the resignation of the Rev. Dr. Judd to the Bishop."

From these records it appears that Mr. Judd was really rector of St. John's Parish for the four years, 1839 to 1842.

[From Daniel Nash]

Unadilla, Otsego County, Sept. 29. 1807—

PERMIT me, my Dear Sir, to introduce to you, Mr Noble of this Place; a Gentleman of respectability.—The Church here is in its infant State—perhaps a few Prayer Books to be distributed among the poor—a handsome Prayer Book to be used in public—for they will attend Service every Sunday, whether they have a Clergyman or not, would have a good effect—you can mention this to the Bishop.—This Place is nearly forty Miles from my Place of residence and my health and time will not permit me to visit them more than twice in a year and that on the Week Day—It lies nineteen Miles from Oxford—the turnpike passes thro' the small Village where the Church assemble—As soon as possible I shall visit Oxford—we have some People there—shall endeavour to collect them together—Oh that we had a faithful Clergyman to reside here or at Oxford—As faithful as is our friend & Brother Baldwin at Utica.

I wrote you a few Days since by the Mail—my health was then but indifferent—but I am so far recovered as to be out again—never was more deep or solemn attention than is paid by People—altho' many efforts are made to prejudice them against the Church—When they have endeavoured to engage me in disputes I have told them that I should speak my sentiments freely and fully but that I should not contend—if they wanted a quarrel they must look out for some other Object—Thus have I avoided contention and the work of the Lord has appeared to prosper in my hand—Will you ever visit me in my poor Cottage? How happy should I be to see you and have you visit the various Congregations. I have to be much from

my family—my Dear Children are consequently neglected —but I will hush every murmuring thought—My best respects to our good Bishop—May God bless you and continue you long a great and rich blessing to his Church.

Your affectionate
friend and Brother
DANIEL NASH.

Superscription:
THE REV. JOHN H. HOBART D.D. New York—
Mr Noble.

ANNOTATIONS

Curtis Noble.

Curtis, a son of Elnathan and Johanna (Bostwick) Noble, was born in New Milford in 1775. His grandfather, John Noble of Westfield, Massachusetts, was the first white settler in that town, arriving with his wife and children in 1707. Elnathan Noble was a man of ability and energy; like others in New Milford and other New England towns, he sought larger opportunity in the western country beyond Albany. In 1794 he bought a farm of one hundred acres on Butternut Creek, in what is now the town of New Lisbon, Otsego County. Like his father, he was a firm and consistent Churchman, and to the close of his life in 1824, a friend and helper of Father Nash. His son Curtis remained in New Milford as clerk in the store of Elisha Boardman. In 1800 he married Anna, a daughter of Thomas Hayes, and sister of his fellow clerk, Isaac Hayes. In the same year he formed a partnership with his brother-in-law and settled in Unadilla. The business commenced by these young men was that of general merchants, whose operations extended throughout the Susquehanna valley. They were also large exporters, principally of pearl and potashes, pork, bacon, wheat, cattle, dried apples, corn, and whiskey made from the surplus corn of the farmers. Their trade in these articles extended as far as Baltimore, Maryland. Mr. Noble was a consistent Churchman, a founder and vestryman of St. Matthew's Church. He died about 1840. Mrs. Noble died in 1865, at the age of eighty-four. Two of his sons, Colonel George H. Noble and Judge Charles Curtis Noble, attained distinction.

St. Matthew's Church, Unadilla.

For notice see page 304.

St. Paul's Church, Oxford.

The town of Oxford is in Chenango County, New York. It was formed from Jericho, now Bainbridge, and Union in Broome County, January 19, 1793. In April, 1813, the town of Euclid was formed from it, and in 1843 part of Coventry was taken from it. It is in the interior of the county, a little south of the centre. It is divided into two unequal parts by the Chenango River. Before 1790 it was explored by Elijah Blackman, who built a log cabin on a little island in the Chenango River, within the limits of the present village. Upon his representations General Benjamin Hovey of Oxford, Massachusetts, came with his family in the latter part of that year, and built a log house on the site of Fort Hill. Under contract with the state, he opened a road from the Unadilla to Cayuga Lake, near Ithaca. It was completed about 1793, and has long been known as the Old State Road. He was soon followed by Uri Tracy, a Presbyterian minister, who became prominent in all the affairs of the village, and was one of the founders of the famous Oxford Academy; John Bartle, Peter Bergot, Bernard Loomis, Francis Balcom, Eben Enos, John Church, Heber Williams, and Reuben Williams. The first religious organization was the Associate Presbyterian Church. On September 19, 1799, the following trustees were elected: Jonathan Bush, John Nash, Uri Tracy, Solomon Curtis, Edward Robbins, Nathan Carpenter, Ephraim Fitch, Joshua Mesereau, and Lyman Ives. They held services in the academy, John Camp being their first minister, and afterward in the house of Deacon Amos Franklin. Their first church edifice was built in 1822. The services held by Daniel Nash and other missionaries of the Church prepared the way for the more systematic work done in that part of Chenango County by William Brittingham Lacey. Under him a meeting was held in Oxford, for the organization of a parish, May 23, 1814, at the house of Abijah Lobdell, Jr. The name chosen was St. Paul's Church, Oxford. Frederick Hopkins and John Backus were elected wardens, and Peter Bergot, Ransom Rathbone, Chauncey Morgan, Abijah Lobdell, Jr., Ebenezer Hull, William M. Price, John Spoor, and John Church were chosen vestrymen. For the first few months services were held in the academy. In February, 1815, subscriptions amounting to one thou-

sand nine hundred and ninety-five dollars had been secured toward a church building. A contract was made with Smith and McGeorge for a building forty by fifty feet, to be erected on Fort Hill Square on a lot given by the village. The church was finished, and consecrated by Bishop Hobart, September 8, 1816. This was the first church edifice in the village. Early in 1842 the church building was moved to a site purchased from the academy, and later on it was removed to Chenango Forks, where, changed and adorned, it still does duty. In 1818 Mr. Lacey accepted the charge of St. Peter's Church, Albany. His successors to 1854 have been Leverett Bush, Thomas Towell, T. R. Chipman, Benjamin W. Stone, Samuel Hanson Cox, and Maunsell Van Rensselaer. In 1854 Mr. Cox assumed the rectorship for the second time, and during his administration a new Gothic church of stone was erected at a cost of thirteen thousand three hundred and eighty-seven dollars, and was consecrated by Bishop De Lancey, October 14, 1857. This building was erected within two blocks of the first site, on land donated by the Clapp family. A rectory was purchased in the same year, and a chapel built in 1860. In 1863 a stone porch and bell tower were erected at a cost of four thousand dollars. Mr. Cox resigned in 1857 to become rector of Trinity Church, Utica. His successors have been David H. McCurdy, Walter Ayrault, Robert Murray Duff, Jotham M. C. Fulton, Edwin Walter Colloque, Charles Du Bois Broughton, and Theodore Haydn, who was rector in April, 1912. The American Church Almanac for 1912 recorded two hundred and sixty-two communicants.

Amos Glover Baldwin.
For sketch see page 233.

Trinity Church, Utica.
For notice see Volume II, page 484.

Children of Daniel Nash.
For notice see page 211.

[From Seth Hart]

Hempstead 19th Oct. 1807.

Br Hobart,

I HAVE notified my people that I shall be absent on the first Sunday in Novr which will be Sunday after next, & told them I should endeavour to engage some one of the Clergy of N. Y. to come here in my stead tho' it would be uncertain. It will however be hoped for & pretty much expected. I said something to Mr. Fowler but he could not tell then how it would be with him, if not too much engaged he would come here. I now wish you to speak to him or devise any other way in which my place may be supplied if in your power & write me as early as by mail of next week what can be done, thursday morning *early* will be in time for the office at N. York. I also wish you to let me know how you have managed matters with *poor* Mr. Gillet. I left a line with Doct B. to be sent to his lodgings so that I suppose you had a visit from him very soon after my leaving town. I am anxious to know how the business rests.

Your friend & Br S. Hart

Superscription:
Revd John H. Hobart, New York

ANNOTATIONS

Andrew Fowler.

For notice see page 279.

Jacob Gillet.

Mr. Gillet had been a student under Seth Hart at Hempstead. When he desired to become a candidate for holy orders in the Diocese of New York, he was discouraged by his tutor. His first application was

evidently made in 1807. No action appears to have been taken upon it at that time by the standing committee. In 1809 a second application was made through Cave Jones, a member of the committee. While Bishop Moore was desirous of maintaining the standard of learning in the ministry, he was inclined to look favourably on Mr. Gillet's application, owing to his zeal and piety. At a meeting of the standing committee held in May, 1809, when Dr. Hobart was absent, Mr. Gillet was admitted as a candidate. This led to an acrimonious conversation between Dr. Hobart and Cave Jones, outside of Trinity Church, on June 5, 1809. Dr. Hobart claimed that no action ought to have been taken during his absence. Mr. Jones defended the action of the committee, stating that a notice had been left at Dr. Hobart's house. In the course of the conversation, as recorded by Mr. Jones at the time and afterward published on page 13 of his "Solemn Appeal," Dr. Hobart said: "Mr. Gillet had been an inmate, I may say, in my house; and I had the best opportunities of knowing him. I had moreover my information from Mr. Hart, with whom he had boarded, and who strongly urged his incapacity for the ministry, and the necessity of persuading him to decline. This occurred in a conversation not only with me, but with several of the Clergy when on our way to take dinner with Mr. Harris: and it was then urged upon me to mention these sentiments to the person concerned; to which I consented, only on the ground of friendship to Mr. Gillet."

Dr. Hobart further said: "I have made up my mind on the subject. There has been so much manoeuvring in this business, that I am determined, if Mr. Gillet shall pass an examination, and be recommended for orders, that I will stand up in the congregation, and object to the Ordination, on the grounds, that the Candidate was brought forward, evidently with design, in the absence of Dr. Beach and myself." [*Page* 11 *of the Solemn Appeal.*]

When Mr. Gillet presented himself for his canonical examination, his deficiency in adequate knowledge was so apparent that he was at once rejected.

Abraham Beach.

The Dr. B. referred to by Mr. Hart was Dr. Beach. See sketch which precedes his letter of May 16, 1827.

[From Seth Hart]

Hempstead 26th Oct. 1807.

My *good* Br Hobart,

YOU see that when taught the language of *civility*, I can be civil too. Indeed I flatter myself you were sincere in calling me *good*, & I wish I may ever be thought, *comparatively*, to deserve it, & I really hope & believe it is not misapplied when addressed to you, tho' I must confess I have not the same confidence in the real goodness of every Br. unbiassed by sinister views. With your letter of the 20th I had one from Mr G. From the general tenor of his I conclude that I am consider'd as the moving cause of his being *advised* by you. I wrote to Doctr B. referring him to you, & requested the Doct to send it to his lodgings. But tho' he had been just then laughing at me for having *too feelingly whined* about you in behalf of Mr G. that day, yet when I ask'd him to do thus much, he seem'd to shrink from it as taking too *active a part*. And Mr G. now says, somewhat exultingly, that our good Bishop advises him to stay in town & pursue his studies. In God's name! let him pursue his studies I say too, either in town or country as he pleases, & I most cordially wish him all good success in his zeal to become a useful Clergyman. But I am not willing to be a subject of suspicion & displeasure even to him while others more determined than myself on the same measure hide themselves from view. Indeed I find, Br H., that honesty & fair dealing go to a bad market in N. Y. & I am pretty much determin'd that I will in future keep what little I have to myself, or retail it where it will fetch a better price or be more useful in its circulation. I have long consider'd this as a *crooked wicked* world, & myself as unfit to live in it, not because I am *too good*, but because I could never

learn how to be *artfully* good, as some are, & now I am disposed to make a virtue of necessity, & tho' not reputed to have so great a stock of goodness, yet to preserve what little I have free from the base alloy of time serving duplicity & if that will not keep me in good credit, to become an honest Bankrupt, & quit business with a *good Conscience.*

I have read cursorily part of Doct Millers letters, I really think them powerfully calculated to prejudice the mind of the generallity of his readers against Episcopacy & in favour of his own system, but I also think him as *artfully roguish* as ever an honest man was. I have not time to particularize any of the exceptions I would take against the *matter* or the *manner* of his writing but hope some one who is better acquainted with the subject will expose the *fallacy* if not the *falsity* of some of his statements. Indeed where there is fallacy there must be falsity, & he appears to me also to deal as much in impudent assertion as Doct. Mason tho' somewhat more civilly.

I have written enough, so subscribe myself.

Your friend & Br

Seth Hart

As I refer to you in an advertisement I send to be inserted in the Evening Post of this week, I enclose you several of my cards.

Superscription:
Revd John H Hobart No 46 Greenwich St. N York.

ANNOTATIONS

Jacob Gillet.
For notice see page 408.

Abraham Beach.

See sketch which precedes his letter of May 16, 1827.

John Mitchell Mason.

For mention see page 230, and for notice see Volume VI.

Seth Hart's Advertisement, 1807.

The notice referred to appeared in the "Evening Post" for Thursday, October 29, 1807, and was as follows:

REV. S. HART OF HEMPSTEAD

Has a vacancy in his family for two or three boys in addition to his present number, to be instructed by himself and son, in the Latin and Greek languages and the various branches of English Education. For terms or information application may be made to Rev. Mr. Hobart or John G. Bogert, Esq., of New York. The present vacation of the school will terminate on Monday, the 9th of November.

JAMES CHAPMAN

[From James Chapman]

Eliz[t] Town Oct. 26[th] 180[-].

Dear Sir,

OUR friends in Newark are very desirous that their churches should be supplied next Sunday by you. Col. Ogden and M[r] Mercer, in particular, requested me to urge you to officiate for them, if you could do it without inconvenience. I informed them that it was of consequence to me to be in N. Y. next Sunday, and that I intended to offer my services to the Bishop, and then it would be necessary for you to remain there also. But they presumed that, from your knowledge of their situation, you would be induced to let me take your place in N. Y. and to oblige them with your services.

I leave it to you to determine what arrangement shall be made. You will please to write to me immediately, in order that information may be sent to Newark, as soon as possible.

I remain, sincerely yours &c

J. Chapman.

Superscription:

Rev. Dr. John H. Hobart. No. 46 Greenwich Street, New York.

ANNOTATIONS

Trinity Church, Newark.

For notice see page 10.

Samuel Ogden.

For sketch see Volume II, page 138.

Charles Fenton Mercer.

For sketch see Volume III, page 94.

[From Seth Hart]

Hempstead 27th Oct. 1807

SURELY my good Brother Hobart you could not think I intended to apply my observations of severity in yesterday's letter to you. It was the farthest from my mind for I consider'd you as involved in the same dilemma with myself & by the same means. Indeed I did not seriously mean more than half so much as my expressions might seem to import, but I really felt as I do now offended that the whole burden of the unwelcome task of advising should have devolved on us, & others to whom it more immediately belong'd should artfully avoid being known as even advising the measure. I was not however so much offended on account of any apprehension of serious evil to either of us in this particular case, as at the thought of such time serving policy's being ever practised by the good people *in N. Y.* But I wrote *only to you*. And as you know I am totally secluded from the opportunity of freely saying such things with such a friend, you will I hope excuse me for giving vent to a little of that petulance which I am subject to as well as others. It does a man good sometimes to disgorge the venom of his spleen in a few emphatic terms (inter nos) not strictly polite or charitable. When that is done, if he be not made of angry stuff, as I am not, he may feel himself avenged of his adversary the devil, who is ever sowing the seeds of discord, among men, & prepared for renewed civilities & the unalloy'd cordialities of good Brotherhood, & so it is with me. But I am very sorry to have given you any uneasiness in thinking yourself accused or me angry at you. I love you too well & respect you too much to have any such feelings even tho' I might think you for once in

error, & so I do our good Bp. & good Dr. B. "take them for all in all" And indeed, I am not angry, but as good natured at this moment as, the case will justify, or as one Br. ought to be to another. I dont wish for any further explanations with Mr G. on my acct to give you pain or trouble. Shall be in town myself soon.

I did not wish you should have that advertisement inserted, it was only a rough draft of one I sent myself to the printer, which I hastily enclosed to you without being explicit enough to be well understood, as I percieve by reflecting on the manner in which wrote, but I was in great haste at the moment.

With unabated affection & esteem I am

Your friend & brother S. Hart

Superscription:

Revd. John H. Hobart 46 Greenwich St. N. York.

ANNOTATIONS

Abraham Beach.

See sketch which precedes his letter of May 16, 1827.

Jacob Gillet.

For notice see page 408.

[From John Churchill Rudd]

Eliz Town Nov 4. 1807.

My Dear Sir,

I HAVE just returned from NewArk where I have been to attend a Funeral. I was then requested to inform them whether they might depend on having their Ch. open on Sunday next. Not being able to answer this with certainty I engaged to desire you to inform Col. Ogden as soon as convenient that notice might be given.

Should you or Mr. Chapman determine on going you will mention in your letter to ye Col. whether you depend on them to send for you on Saturday or Sunday, or whether you will undertake to transport yourself. I am in some expectation of exchanging on Sunday with Mr. Moore. Should I do this you will arange matters for evening service here, as you please but should I be at home I shall be gratified in having you preach in the Evening.

Yours Affty

John C. Rudd

Superscription:
Rev. Dr. Hobart No 46 Greenwich Street New York

ANNOTATIONS

Samuel Ogden.
For sketch see Volume II, page 138.

James Chapman.
For sketch see page 343.

Richard Channing Moore.
See sketch which precedes his letter of June 25, 1814.

JAMES CHAPMAN

[From James Chapman]

Eliz Town Nov. 6. 1807.

Dear Sir.

I HAVE just heard from Mr. Willard. He has returned to NewArk, and consequently it will not be necessary for you to officiate for him next Sunday. I believe, that it is very fortunate for us that he has returned, as there is every appearance of the continuation of stormy weather, in which case it would be very disagreable for us to make the exchange which we had determined on. I had a very long and disagreable passage on Wednesday, and did not reach home till 11 O'Clock. In consequence of this my cold has increased, and I was afraid it would be still worse, if I had to go to New York in a storm. I suppose that Mrs Hobart will come out with Mr. Dayton to-morrow, and that it will not be necessary for you to accompany her. If it should be clear to-morrow and the wind should be favorable, I will come over and supply your place, since you have calculated on my officiating for you. However you will not put any dependance on my coming, as it is very uncertain. If you suppose that it will be necessary for me to come over, I will endeavour to do so.

Your children are well.

Yours &c

J. Chapman.

Superscription:

Rev. Dr. John H. Hobart. No 46 Greenwich Street. New York.

ANNOTATIONS

Joseph Willard.

For mention of Mr. Willard see annotation on Trinity Church, Newark, page 10.

Elias Bayley Dayton.

For sketch see Volume III, page 303.

John Henry Hobart's Children, 1807.

The children who had been born to Dr. Hobart up to this time were Jane Chandler, Rebecca Smith, William Henry, and Dayton.

[From James Chapman]

Eliz. Town Nov. 9. 1807.

Dear Sir, -

OUR arrangement to supply Mr Willard's two churches yesterday has caused me a great deal of vexation. I am afraid that you have been put to some inconvenience by it. Mr Rudd will inform you what difficulties have occured in consequence of the Newark people expecting you to come notwithstanding Mr Willard's return. Mrs. Hobart informed me on Saturday evening that you expect me to officiate for you in N. Y. next Sunday. From this I presumed that you intend to visit Newark on that day, and consequently I have taken the liberty to give our friend some expectation that you will come. I will officiate for you and you can conclude as you may find convenient. You will please to let me know your detirmination immediately, that I may inform Mr Willard soon as possible. The people in Newark are very desirous that you should perform service for them next Sunday. By so doing they will have two services instead of one, as was the case in consequence of my being there yesterday morning, in order that the people might not be obliged to go away disappointed. This may be of some advantage to the Church at the present

time when the Presbyterians are using every artifice to draw away the church people.

Yours sincerely,

J. CHAPMAN.

No superscription.

ANNOTATIONS

Joseph Willard.

For notice of Mr. Willard see annotation on Trinity Church, Newark, page 10.

John Churchill Rudd.

For sketch see Volume III, page 428.

JOSEPH PRENTICE

JOSEPH PRENTICE was born April 2, 1779. He was made deacon by Bishop Moore, October 5, 1808. He had previously acted as lay reader at Athens. From February to July, 1810, he was in charge of Christ Church, Poughkeepsie, when he resigned to become rector of Trinity Church, Athens. In October, 1811, he also became rector of Christ Church, Hudson, giving one half of every Sunday to each place. In 1814 he resigned Hudson, and in addition to his work at Athens became rector of St. Luke's Church, Catskill, which he served until the autumn of 1835, when he resigned. He had previously given up his work at Athens. He was killed January 7, 1836, by the oversetting of the stage-coach on the road between Athens and Coxsackie. The following account is taken from "The Churchman" for January 16, 1836: "It appears that the coach was descending a slippery declivity, and it beginning to slide dangerously Mr. Prentice, who was seated with the coachman, leaped to the ground, but not to a sufficient distance to evade the carriage which in its overturn crushed his skull and other parts of his body in a shocking manner."

On page 14 of his "Reminiscences of Catskill," James D. Pinckney wrote of Joseph Prentice:

"I closed my last sketch, by leaving the members of the Masonic Fraternity in St. Luke's Church, listening to an address from the Rev. Joseph Prentiss. This clergyman will be remembered by many inhabitants of Catskill as, perhaps, the most eloquent divine who ever occupied the desk of that church. It is doubtful whether any Rector ever received such a measure of love as his parishioners bestowed on him; and it is equally doubtful whether any Rector so well merited the unbounded affections of his people. Frequently, even at this day, I meet some old fellow-townsman, or schoolmate, and it is seldom that our conversation does not revert to the good old days of our youth, and among the many pleasant memories of those days, that of Mr. Prentiss is the most prominent and enduring. Gentle, cheerful and affectionate in disposition he mingled with the people, and while he thought no evil of others, he was incapable of the suspicion that evil could be meditated by others against himself. But it has been said that 'It is alas! too true, with respect to the clergy, that anything like a freedom of genial intercourse, will afford occasion which will be used against

them.' He was not an exception to this truism. — Groundless insinuations and half uttered slanders, vexed a mind which, though strong to contend for the truth, was unused to combat calumny, and he retired from the field in which he had so long, so zealously and so successfully labored. The mutterings of defamatory malice did not long vex his ear, for death — that sudden death from which he had so often prayed the good Lord to deliver us — removed him to a better world. In the church in which he had so long ministered a tablet was erected to his memory, expressive of the sorrow of 'the Wardens and Vestry,' *some of whom* had followed him with vituperation to the brink of the grave. When, years after, the church edifice was burned, more than one person rejoiced, that the conflagration had destroyed that lying record of regret."

A window to the memory of Joseph Prentice was placed in the old church, but that also shared the fate of the tablet. It was not preserved when the new church was built. There is, however, a clergy stall, the one nearest the pulpit, which has an inscription to his memory. It reads: "To the Glory of God and in loving memory of the Rev. Joseph Prentiss, by the children of his oldest daughter, Caroline Prentiss Sanger, June 6, 1899."

Mr. Prentice's name is usually given as Prentiss, which was the style of signature he adopted in his later years, but in his early correspondence it was uniformly "Prentice."

[From Joseph Prentice]

Athens Nov. 10th 1807.

Dear Sir,

IT was my intention to have obtained from you, while in New York, the Constitution & Canons of the Episcopal Church in this state. If not mistaken you told me that by calling on you I should be supplied: I forgot to call, & am yet destitute. By sending them, (if convenient) you will highly oblige me. Am preparing to catechise the youth in this place who belong to our Church; but find them very destitute of Catechisms,

& their parents not so ready to supply them as I could wish. Should there be in your hands a few dozen, which might be sent us, they would assist us in carrying into effect a very laudable design; but one never before started in this place; (viz of instructing the youth, in the doctrine, faith, & worship of our "Most Ancient, Most Excellent & Apostolic Church." And permit me to add, I with the more freedom solicit this aid, through your agency, that, in all your writings, which I have had the pleasure to peruse, I meet with that ardent, rational & dignified zeal for the promotion of primitive christianity as relieves my mind from any apprehensions that such solicitations might be thought tedious, or impertinent. While at your house I heard a part of a late Charge of Bishop White to his Clergy; Should be glad to obtain one. Should you have the goodness to forward or recommend to me, any new publications as they may come to hand relative to our Church, together with any remarks your own Judgement should dictate, you will Justly merit, & I trust, duly receive the grateful acknowledgement of,

Sir,

your friend, &

Obt Servt

JOSEPH PRENTICE

REV. JOHN H. HOBART, D.D.

N.B. A line from you will at all times be highly pleasing. Should you wish to forward me Books or pamphlets & not be able to find conveyance direct to this place, anything directed to the care of Mr William E. Norman, Bookseller, Hudson, will come sufficiently direct.

Superscription:
REV. JOHN H. HOBART. New York.
Sloop Swan,
Captn. Haviland

ANNOTATIONS

Bishop White's Charges, 1807.

The charge referred to was the one delivered by Bishop White in 1807. This was the first of five charges delivered by him, the others being those of 1825, 1831, 1832, and 1834. The subject of the 1807 charge was "The Christian Ministry," and its title was "A Charge to the Clergy of the Protestant Episcopal Church in the Commonwealth of Pennsylvania, delivered in Christ Church, in the City of Philadelphia, on Wednesday, May 27, 1807. By William White, D.D., Bishop of the said Church. Philadelphia: Printed at the Office of the United States Gazette. 1807."

Benjamin Haviland.

Benjamin was a son of Benjamin Haviland of Paterson, Putnam County, New York, who bought of Albert Van Loon, in 1795, a lot south of the Lutheran Church, on which he built the first house in the village of Esperanza, now a part of Athens. For more than fifty years his son was captain of a sloop and other Hudson boats. He died May 13, 1862, at the age of eighty-four years. He married Catherine Van Valkenburg. They had fourteen children. A daughter Mary died when she was eighteen years old. It is a remarkable fact that the other children were all alive in 1883 at the age set against them: Elsie, eighty; Loretta, seventy-nine; Benjamin, seventy-five; Rachel, seventy-three; James, seventy-one; Sarah, sixty-nine; John, sixty-seven; Catherine, sixty-five; Edward, sixty-three; Henry, sixty-one; Emily, fifty-seven; Louisa, fifty-five; David, fifty-three.

William E. Norman.

From an early date William E. Norman was a warden and vestryman of Christ Church, Hudson. He was the mainstay of the parish for many years. He published many useful books, some on the Church, and an edition of Bishop Seabury's Sermons.

HOBART CORRESPONDENCE

[From Joseph Prentice]

Athens Nov. 15th 1807.

Dear Sir

I HAVE requested the Bearer hereof Mr Van Buskirk a Vestryman of our Church to call on you for the Journals of the last Convention should they be in readiness. In haste.

I am Sir,
with sentiments of
Respect & Esteem,
your Obt. Servt
Joseph Prentice

Rev. J. H. Hobart, D.D.

Superscription:
Rev. John H. Hobart. D.D. N York No 16 Greenwich St.
A V Buskirk Esqr.

Endorsement in Bishop Hobart's handwriting:
Sloop Swan Capt Haviland, at Bonsals Lumber yard.

ANNOTATIONS

Abraham Van Buskirk.

Abraham Van Buskirk was a prominent man at Athens. He purchased the large mansion built by Seth Hamilton. He was one of the founders and a warden of Trinity Church, Athens. He died February 15, 1826, in his sixty-second year.

Benjamin Haviland.

For notice see page 423.

J. Bonsal.

J. Bonsal had a lumber yard at No. 156 Washington Street and 67 Dey Street, New York.

JAMES ABERCROMBIE

[From James Abercrombie]

Philad. Nov. 17th 1807.

Rev. & Dr Sir

I HAVE taken the liberty to address to your care by the New York Packet 2 Doz copies of my Lectures on the Catechism (one copy of which I beg you to accept) hoping if you in any degree approve of them, you will be able to assist me in disposing of as many as will defray the expense of printing them.

They were originally written in haste, without the most distant idea of ever publishing them: the persuasion however of two or three friends, & the hope of doing some good, induced me at last to give them to the public, tho' sensible that I shall not derive either credits or cash from them. They are in a plain unornamented stile, and very short; by which means I hoped to accommodate them to the capacities, & restless inattention of my boys. I have incurred by this publication an expense of 200 Drs which I cannot afford to pay out of my own pocket, and I want no more from them than will reimburse me. *They must be sold at 75 Cents a piece.* I felt it my duty to speak *very plainly* to parents.

You have never answered my last letter, I hope therefore you will write to me *now.*

Yrs in great haste

J. A.

Mr Bowen is here and will be with you in a day or two.

Superscription:

The Rev. John H. Hobart D.D.
Assistant Minister of Trinity Church New York

ANNOTATIONS

Abercrombie's Lectures on the Catechism.

The title of Dr. Abercrombie's lectures was: "Lectures on the Catechism, on Confirmation, and the Liturgy of the Protestant Episcopal Church; delivered to the students of that denomination in the Philadelphia Academy; to which is prefixed the Catechism of said Church, an Appendix and Occasional Prayers, with an Address to Parents, Sponsors, and Guardians. Published for the use of that institution. By James Abercrombie, D.D. one of the assistant Ministers of Christ Church and St. Peter's, and Director of said Academy. Octavo; pp. 158. Smith & Maxwell, Philadelphia. Price 75 cents in boards."

These lectures were reviewed in "The Churchman's Magazine" for January, 1808. The review was from the pen of Dr. Hobart. It ends with this commendation:

"Most cordially therefore, must every friend to religion approve of addresses calculated to impress on parents their awful obligations to bring up their children in the 'nurture and admonition of the Lord.'

"We wish that the serious and eloquent address of Dr. A. containing so much to be admired and approved, had enforced the necessity of instructing children in *evangelical* points, and had also urged the necessity of family prayer. That 'God the Son redeemed them and all mankind,' is a truth which they are called to acknowledge in their Catechism. It is the truth which their parents should teach them to consider as the basis of every superstructure of morality which is designed to defy the assaults of temptation, and to stand the fires of the last great day. *Redemption by the blood of Jesus* is a doctrine which in its *practical* tendency they may be easily made to comprehend. That they daily offend by their imperfections and sins, their holy, just and gracious Maker, and that he in his unutterable mercy sent his only Son to atone for their sins, and to reconcile them to their offended God, is a doctrine which parental instruction should constantly impress on children. It will interest their hearts; it will seize their affections; it will lead them by the impulses of gratitude and love to devote themselves to the service of him who bought them at so great a price. Perhaps Dr. A. supposed that this *evangelical* truth was sufficiently enforced in other parts of his work.

"We wish too, that he had displayed with his usual earnestness and force the great influence which the practice of *family prayer* would have on the religious principles and habits of children. This duty we fear is much neglected. And without it, superficial and partial will be the influence of religious admonition on the young. Children who never hear their parents adore and bless their heavenly Father, and supplicate his grace and mercy, are deprived of one of the most animating means of piety and virtue. Prayer is not only an instituted channel of divine grace, but in its moral tendency it corrects vice, it restrains and regulates the passions, it nourishes and establishes the sentiments of love to God and man. How important then is it that parents should set to their children an example of the correct discharge of this duty, and extend to them the benefits of it."

Nathaniel Bowen.

See sketch which precedes his letter of April 20, 1808.

[From John Churchill Rudd]

Elizabeth Town 19th 1807.*

My Dear Sir,

I Believe I did not tell you that I had received a second letter on the subject of Meeting in Standing Committee on the 25. From this letter and all circumstances considered I think I ought to go, especially as I am abundantly assured that a board will not be formed without me.

Should ye weather be pleasant and I well, perhaps I may go to Philadelphia to see Mrs Rudd's Sister & family. Should this be ye case I should wish to pay my respects to Bishop White & the Clergy there. A line from you warranting a call of this nature would be very acceptable. As would any commands you may have to any of your Friends there. I shall leave this on Monday or early on Tuesday next. Whatever you may wish to forward must consequently be here on Saturday or Sunday

Yours affectly

John C. Rudd.

No superscription.

Endorsement:
J. C. Rudd. 1807.

ANNOTATIONS

Mrs. Rudd's Sister and Family.
Mrs. Rudd was a Miss Bennett of Shrewsbury.

William White.
For notice see Volume I, page 155.

* The date of this letter must have been November 19, as the meeting of the Standing Committee alluded to is the same meeting referred to in the letter of November 21. Ed.

OLIVER STEELE & CO.

[From Oliver Steele & Co.]

New Haven 20 Nov. 1807

Rev & Respected Sir

HAVING been apprised of the arrangement last proposed by yourself & others of the Clergy of N York, respecting the Churchmans Magazine, & not knowing whether an answer has been returned you by those duly qualified to act, we beg leave to submit a few words from ourselves as publishers. The time is rapidly advancing when the arrangements for the ensuing year must be in operation, & as we know explicitly the wishes of all the Committee appointed to act on the business, for this state, (with the exception of Rev Mr Burhans, from whom we have not fully heard) it is perhaps proper to mention them.

The Bishop, & Revd Messrs Baldwin & Bronson, fully & cordially approve it & the latter will continue the Editor, in part, under the terms prescribed. As for ourselves, in the character of Publishers, we earnestly *hope* nothing may be suffered to delay or weaken the project, and therefore, so far as the terms have reference to us, we stand pledged to abide them.

Trusting Rev Sir, that no obstacles will now supervene, it becomes us to ask your opinion of the *manner* (if at all) in which the subject shall be announced to the public? This ought to be done with the Magazine for the present month. We would also suggest, that any communications designed for the Magazine can be left at Messrs T. & J. Swords & will be regularly taken from thence by some person deputed by us.

With great respect we are Rev Sir Your Humble Servts

Oliver Steele & Co.

Rev. J. H. Hobart

Superscription:

Rev. John H. Hobart D.D. Greenwich St. New York

ANNOTATIONS

The Churchman's Magazine.

For notice see Volume III, page 420.

Daniel Burhans.

See sketch which precedes his letter of June 10, 1816.

Ashbel Baldwin.

See sketch which precedes his letter of March 5, 1812.

Tillotson Bronson.

See sketch which precedes his letter of April 24, 1815.

Announcement by Oliver Steele & Co.

The announcement referred to by Oliver Steele & Co. appeared in "The Churchman's Magazine" for November, 1807:

THE Publishers of the Churchman's Magazine have it now in their power to assure their Patrons of this work, and the friends of the Episcopal Church, generally, that great additional aid in the editorial department has been recently secured to it. This augmented strength and labor will commence operation with the fifth volume (January next;) and they pledge themselves to the reader, that from that date, a new vigor shall be infused into the pages of the Magazine. Ingenious and able talents are to be combined with those of the present Editor, and his own exertions will thenceforth be equalled, at least, by the contributions of others. This declaration of the Publishers rests not upon vague and indefinite assurances of assistance; but has for its basis a *special contract:*—Our Patrons therefore may rely upon the fulfilment of what is promised.

Greater regularity, also, in the publication of the Magazine, commencing with the next volume, will ensue. With the single exception of casualties beyond control, every number will be issued on the 25th day of the month from which it takes date, and forwarded to subscribers without delay.

O. STEELE & Co.

Nov. 30, 1807.

OLIVER STEELE & CO.

Thomas and James Swords.

For sketch see Volume IV, page 330.

[From John Churchill Rudd]

Elizabeth Town Nov 21 1807.

My Dear Sir,

I HAVE not language to express y^e^ emotions produced by your kind letter of to Day. It is one among y^e^ almost numberless proofs you have given of your attachment to me, an attachment which I am and ever have been conscious that I do not deserve, an attachment which I sometimes almost regret ever having been formed from y^e^ circumstance that it would frequently cause you pain. You However I hope know too well my temper to suppose for a moment that I have any other feelings than those of y^e^ highest respect for the liberty you have taken. And I am glad you have so done, because it will give me an opportunity of stating to you some circumstances which will show you that tho' in debt, it has been in some measure unavoidable. When I came here you must be sensible I had, comparatively nothing and not entirely unincumbered. A house must be furnished, prudent as possibly we could be it would cost considerable. During y^e^ 5 first Months we were here my income after paying for our Board would hardly buy me a Coat. Other expences during that period would necessarily arise. Since my first quarter I have never been paid my salary. The present quarter wh. will expire in 10 Days is now more than half due, and having just examined my acts I find that on Dec. 1^st^. The Ch will be in my Debt $254.78 cents, A sum wh. tho' not enough to pay *all* my Debts would nevertheless enable me to discharge those longest due. I am fully sensible that my disposition leads me to value money too lightly often But I know that we live much within our income.

I am happy to correct the statement of the Men about the Carpet. M^rs^ R. purchased a carpet there soon after we came

here for wh. she paid $28 Dollˢ. Less than one year ago she purchased one for our little parlour at yᵉ same place for 16$ about 7 of wh. she had not with her and he very readily told her to let it stand till convenient to pay it, wh. forgetfulness has prevented till a day or two ago he reminded me by a line, of the balance I am not mistaken as his letter is my guide.

There are difficulties wh. one in my situation must expect to encounter. They have long preyed hard upon my feelings and have almost discouraged me. I foresaw them and they almost deterred me from entering yᵉ ministry. They have carried me so far that I have even reflected on yᵉ expedency of relinquishing yᵉ discharge of Ministerial duties rather than expose them by my misfortune to malevolent remarks. This has only passed my own mind till now. My affairs with Hallett have been cruelly severe, should I fail in my suit as I undoubtedly shall I may safely say they have taken from my hands 400$ hardly earned.

We generally aim at economy but sometimes obvious propriety & even prudence take yᵉ place of real necessity.

It is very doubtful whether I go to Trenton at all as Garthwaite has collected me no cash, nor have I had a single shilling in 12 Days past. If I go not a Board will not be formed the other Members will have their Jaunt for nothing & I shall be censured.

With yᵉ utmost affection Yours

JOHN C. RUDD.

Superscription:

REV. Dᴿ HOBART No 46. Greenwich Street New York.

ANNOTATIONS

Phebe Eliza Rudd.

For notice see Volume IV, page 451.

James Hallett.

For notice see page 179.

Meeting of Standing Committee of Diocese of New Jersey, 1807.

The allusion is to the meeting at Trenton of the Standing Committee of the Diocese of New Jersey.

The members of the committee elected at the Diocesan Convention in St. John's Church, Elizabeth, May 27, 28, 1807, were, of the clergy: John Croes, Henry J. Feltus, Joseph Willard, Henry Waddell, and John Churchill Rudd. Of the laity: Colonel Samuel Ogden, Joshua Maddox Wallace, William Coxe, Andrew Bell, and Matthias Williamson, Jr. The standing committee met, as will be seen from Mr. Rudd's letter of December 4, 1807, but could do nothing, for lack of a quorum.

Jeremiah C. Garthwait.

For notice see page 245.

THOMAS YARDLEY HOW

THOMAS YARDLEY How is said to have been a native of Princeton. He entered the College of New Jersey in 1790. While in college he formed enduring friendships with John Henry Hobart, Charles Fenton Mercer, and Frederic Beasley. They admired his brilliant talents, and gave to him a warmth of affection not usual in young men, which he fully returned. Mr. How studied law, traditionally with Alexander Hamilton, and was admitted to the bar. After practising for some years in New York City and New Jersey, he became interested in the plan of Jacob Brown for the development of a tract of land in the Black River country in northern New York. He determined to invest his capital of ten thousand dollars in the enterprise. In 1802 he formed a partnership with Mr. Brown, and went to the new settlement. The story of General Brown and Brownsville has been told in Volume III, page 238. Mr. How was an efficient aid in building up the town. He was the second person admitted to the bar of Jefferson County, and both as a lawyer and a citizen had the high regard of the community. When Dr. Linn commenced his "Miscellanies" in the "Albany Centinel," they attracted Mr. How's notice, and caused indignation because of their unfair treatment of the Church. He had a good grounding in theology, for his earliest intention was to study for the holy ministry. He sent to his friend Mr. Beasley papers in answer to Dr. Linn, which he signed "A Layman." They were terse, logical, and convincing, and brought the author prominently before the Church. His friends saw that he would be a great power for good if he would take holy orders. At length the lawyer became a student of divinity under the direction of Mr. Beasley, and with the enthusiastic coöperation of Dr. Hobart. Mr. How was made deacon by Bishop Moore, June 15, 1808, and ordained priest August 5 of the same year. He was elected an assistant minister of Trinity Church, New York City, July 14, 1808. With the acceptance commenced a work which for usefulness and vigour has seldom been surpassed. Dr. Berrian, in his "Historical Sketch," on page 226, says:

"He was an accomplished scholar, a sound divine, and a clear and forcible reasoner. He, therefore, rose rapidly in his profession, received the degree of Doctor in Divinity, as one who had earned the honour

by his masterly management of the controversies in which he was engaged; and in 1816, he was elected Assistant Rector of Trinity Church.

"But Dr. How did not merely succeed as an able polemic, but was equally admired as an eloquent preacher. He was a man of noble mien, of piercing eye, and commanding presence. His voice was clear and powerful, his elocution admirable, and almost perfect, his gesture natural and impressive, and his sermons were the ripe fruit of a well cultivated mind, on which he bestowed the greatest labour, and the whole force of his intellect."

His rapid preferment aroused in his colleague, Cave Jones, such stern resentment, that he coupled him with Dr. Hobart in the arraignment made in his "Solemn Appeal." Upon the elevation of Dr. Hobart to the rectorship, March 11, 1816, Mr. How was made on the same day, assistant rector. He had been barely a year in that position when unpleasant rumours affecting his moral character began to circulate in the city. His friends were indignant, but so persistent were those who narrated them that with a heavy heart Bishop Hobart appointed a court of inquiry, composed of clergymen. Upon their report a sentence of suspension was issued in 1817. Further investigation showed that the circumstances were so flagrant that Dr. How could never again exercise his ministry to the edification of the people, and in 1818 he was solemnly degraded. The act was a most painful one to the Bishop, for Dr. How had been his very dear friend and close companion. This letter shows the depth of his affection:

New-York, March 17, 1819.

Scarcely a day passes, my dear How, in which I do not think of you. But the scenes of our friendship, once so interesting, and a source of so much enjoyment, appear now a dreary waste. You, who know my heart, and know how much of its happiness is placed in the exercise of friendship and affection, can estimate what a loss I have sustained in your separation from me. Did I think you corrupt and abandoned, I should feel less; but believing, notwithstanding your great and grievous sins, that your heart is not depraved, that your principles and feelings were all hostile to the course which you were pursuing, and that now sincere and deep penitence occupies your soul, the impossibility of our former intercourse of affection is most distressing to me. Often I think of going to your study in the confidence of reposing on

the bosom of affection; but you are away, and perhaps, as it regards our future personal intercourse in this world, for ever. I must not, however, dwell on this subject. May God pardon, bless and save you, is my prayer. Your letter to the Messrs. Swords was delivered. They will write to you on the subject of it, and will send you the books you requested, and the numbers of the Bible.

Take care of your soul. Humble patience, lively faith, firm resolutions, constant prayer and watchfulness, you will, I trust, cherish and practice. And may God pardon, bless and save you, through his Son Jesus Christ, is the prayer of

Your affectionate

J. H. HOBART.

Let me hear from you; don't fail.

Dr. How returned to Brownsville and resumed the practice of law. He also entered the lecture field, and was well received throughout northern New York and the West. He lived for the remainder of his life in lay communion, and was a vestryman of St. Paul's Church in Brownsville. Dr. Berrian says in his "Historical Sketch," on page 227:

"But, though we can never cease to lament the dishonour which was brought on the Church which he had before so successfully defended, and for a short time, at least, so greatly adorned; it will be to many a gratification to learn, that in the neighbourhood where he lives, and where he was best known in his earlier days, he has regained in his old age the respect which he had lost, and that he now leads a devout and exemplary life."

He died about 1856. A son, Thomas Yardley How, Jr., was representative in Congress from 1851 to 1853.

The chief works of Dr. How are:

Letter addressed to Mr. Samuel Miller in reply to his Letters concerning the Christian Ministry . . . being introductory to an examination of the whole work. Utica, 1808

A Statement in reply to those parts of the pamphlet of Mr. Jones, which relate more particularly to himself, Bishop Hobart, and his Letter to Trinity Church. 1811

Vindication of the Protestant Episcopal Church. New York, 1816

Address before the Auxiliary New York Bible and Common Prayer Book Society. New York, 1817

[From Thomas Yardley How]

BrownVille Novr. 28th 1807.

My dear Hobart:

I WROTE to you by the last mail. I have taken up my pen, at this time, to ask you what will be the effect of a war on my being called to New York. The prospect that we shall not continue long in a state of peace is strong. The people of this part of the State are not, a little, alarmed. In fact we are exposed to an immediate attack in the event of war; and we have no arms or ammunition to defend ourselves with. Without assistance our country might be ravaged and destroyed. We have just had a meeting for the purpose of addressing the Governor of the State and Congress for assistance. I am anxious to know what will be the effect of war on my being called to N York that I may take measures accordingly.

Do tell me when Dr Bowden's work will appear. I am extremely anxious to see it. Dr Miller has laid himself very open. He deserves to be treated with much severity. I can hardly pursuade myself that he has not been guilty of a wilful violation of truth. I have expressed myself plainly, and if the Dr is offended I can not help it.

I must not conclude, my Dear Hobart, without saying to you how much a frequent recurrence to your Apology has increased my admiration of it. It is a masterly performance.

I take it for granted that you are engaged in preparing answers to Dr Mason's pieces to be published in the Churchman's Magazine. You must follow Mason up, and lash him out of every sophistry, and out of every misrepresentation.

Excuse this scrawl—It is written in great haste—The hour

is late and the Mail goes in the morning—Write to me without delay—I remain, my dear friend,

Yr ever faithful
& affectionate
Thos Y: How.

Revd Doctor Hobart.

Superscription:
Revd Doctor John H. Hobart, No: 46 Greenwich Street New York.

ANNOTATIONS

John Bowden.
See sketch which precedes his letter of August 15, 1809.

Samuel Miller.
For notice see page 394.

Hobart's Apology for Apostolic Order.
For notice see page 383.

John Mitchell Mason.
For mention see page 230, and for notice see Volume VI.

[From Jane Tongrelou Dayton]

Thursday Evenᵍ.

I RECᴰ your letter my Dear Brother by Yesterday's Mail and am very much gratified to hear that my Sister is so well, I flatter myself she may venture over with safety if the Weather should be favorable in ten days or a fortnight more, I am more anxious than I can express to see her at the same time that I know it will be a painful meeting however we must both determine to exert all our resolution and evidence that resignation which becomes us as professors of Christianity. Mr E. Dayton goes in to New York on Monday which I rather regret, as I think it will double the trial to my Sister but you must prepare her for it as well as you can, he would have been in this week if the weather had not been so unfavorable his business there requires his attention, he has borne his trial I think with surprising fortitude and the family are all as much composed as one could reasonably expect after so severe a blow, the keen edge of our feelings Time will soon wear off but it is impossible that we should ever cease to regret the loss, I trust Religion does not require it.

Mr E. Dayton has sent you by Mr Paul to day two Barrels of Apples, 1 Barrel of Pears & a firkin of Butter, & we should have sent you your Barrel of Lady Apples, some Pears & 10 lb. of fresh Butter which I got for you from Mrs. Magie if we had known of the opportunity, your Pantaloons have been here some days but I have had no opportunity to send them Wm WmSon was to have called on Sunday but disappointed me and the weather has been so bad all the week that I have seen nobody that I could send them by, I have sent to Garthwaits for your Boots but they are not done, he says he has

been much hurried and as you took a pair with you he presumed you were not in want of them, but promises they shall be done this week and I will send them all by Mr Dayton on Monday if I do not meet with an opportunity of sending the Pantaloons before.

I hope you will make your arrangements for spending a Sunday with us when you come over Mr Rudd says he will be very willing to exchange with you. Goodin must not think of staying less than eight or ten days or as much longer than that as she possibly can. I have not room to tell you how affecty. I am*

Superscription:
Revd. Mr. Hobart No. 46, Greenwich Street New York.

John Nixon
49 Cedar street

Endorsement:
Mrs Wm. Dayton. 1807.

Post Marked: Eliz. Town Nov. 28.

ANNOTATIONS

Elias Bayley Dayton.
For sketch see Volume III, page 303.

Elizabeth Catherine Dayton.
The allusion is to the death of Elizabeth Catherine, the wife of General Elias Bayley Dayton. Elizabeth was a daughter of Dr. Chandler, and a sister of Jane Tongrelou Dayton and of Mary Goodin, the wife of Dr. Hobart.

Isaac Paul, or John Paul.
For notice see Volume III, page 462.

* The letter bears no signature, but is in the handwriting of Jane Tongrelou Dayton. Ed.

Michael Magie.

For notice see page 388.

William Williamson.

William was the eldest son of General Matthias Williamson. He studied law, and for several years from 1778 was a warden of St. John's Church, Elizabeth Town.

Jeremiah C. Garthwait.

For notice see page 245.

John Churchill Rudd.

For sketch see Volume III, page 428.

John Nixon.

As this is a note written by Mr. Hobart on his sister-in-law's letter, its date is uncertain. It was probably an address jotted down as a reminder. There is no John Nixon in the New York Directory for 1807. It is possible that, as the letter was written from Elizabeth Town, John Nixon was in some way connected with the Nixons of that town.

JOHN CHURCHILL RUDD

[From John Churchill Rudd]

Elizabeth. Dec 4 1807

My Dear Sir,

So soon after seeing you I must beg your pardon for troubling you with a line, wh. I write to remove an unfavourable impression wh. I fear Mrs Hobart has received respecting me, for I have had since I saw you sufficient reason to believe that a similar impression has taken root with a number, (viz) that I wished to prevent Mr C. from preaching, & particularly last Sunday when I preached myself three times. The reason for this, I find several think was that I did not ask him & I am pretty correctly informed that he has said so, & that he had a particular wish to preach. But concluded that it, was not agreeable to Me to have him. Now Sir I will tell you. Being very busy on Saturday I did not go out, nor did I see Mr C. but calculated as I told my family that he would preach *once* as I had the Sunday previous. Going to Ch on Sunday A.M. I met him at ye Corner and walked to Ch. with him and on my way asked him if he would not be disposed to preach one part of the day, that tho' I could preach all day I should be very glad if he would take one Sermon. He said he would read the Service in the morning, and he could then determine how he should feel. Nothing more passed till just before Afternoon Service he came to my House. Immediately on entering I observed to him that I concluded he would preach P.M. His answer was No. he did not choose to preach at all that Day but that he would read prayers for me. This conversation is precisely recollected by Mrs. R. & Miss B. & I presume by the lads then in the Room. The idea that a disposition of this nature should be attributed to me gives me pain particularly when there are a sufficiency of unfavourable impressions

prevailing with many individuals to my prejudice. Whatever may be my ideas of Mr C. I solemnly disdain all ideas of thwarting his popularity or at his or any one's expense endeavouring to promote my own. Should he remain here thro' ye winter I see that I must very accurately divide service with him or produce unpleasant reflections or be my self idle. And however useless may be my labours I feel it a sacred duty never to be idle if I am well. I submit to you Sir whether this is not ungenerous treatment. Of a similar nature has been much that I have never mentioned & of a similar nature I expect to receive much more.

A circumstance wh. would discover Mr C.'s Disposition towards me is his preaching a sermon *on Early religious instruction* ye very Sunday after I had preached one on ye same subject wh. I mentioned to him, & about wh. he made several enquiries during ye week. My spirit is above these things but I cannot like them.

Yours respectfully & gratefully

JOHN C RUDD

P.S. I go to Piscataway. The Standing Comtte Met, but did nothing for want of *me*

Superscription:
REV. DR HOBART, No. 46 Greenwich Street New York

ANNOTATIONS

James Chapman.
For sketch see page 343.

Phebe Eliza Rudd.
For notice see Volume IV, page 451.

Elizabeth Brown.

Miss B. may have been Elizabeth, daughter of John and Catherine Brown, who died February 26, 1811, in her twenty-fifth year. She and her parents were members of St. John's Parish.

[From John Churchill Rudd]

Eliz. Town Dec ^r. 1807.

My Dear Sir,

I MUST again beg your pardon for giving you further trouble on y^e trifling subject on wh I last wrote you. While I am deeply sensible of your attachment to me I am nevertheless disposed to imagine that you perhaps think me unreasonably severe as to M^r C. But Sir I can I am persuaded convince you to y^e contrary I have paid no attention to any tittle tales, but to such as know to be true. He did positively say that I did not ask him. He did positively say the day before that if I should ask him he would preach. These things came to me from one whose prudence and goodness we both consider in y^e highest degree. It gives me pain to say so, but I hesitate not to accuse him of much Ambition, & when you consider the following statement you will believe me. As I was not obliged to go to Piscataway, if Saturday was stormy, and as I found it impracticable to proceed I was obliged to turn back. M^r C. came here in the evening, asked what arangements I had made for the service on Sunday. I told him M^r W. would preach A.M. he wished to know why I wished that. *He had made different arangements. His sermon was prepared for the Morning and many persons thought it very strange that he had not preached in y^e Morning, particularly Cap^t Hastier.*" M^r W. & my family heard all this & much more, M^r W. However

preached A.M. But Sir I will leave you to judge of my feelings when P.M. he delivered his advent sermon with amazing vociferation & his endeavour to surpass me was evidently his greatest object. So similar was his sermon to mine which he heard the Sunday before that no one could possibly mistake it for an effort to excell. Many of my expressions & figures were introduced with very trifling alterations.

That his talents &c. are superior to Mine makes no unpleasant consideration. Nor should I feel a moments uneasiness did I know that every person here gave him the prefference. But when I am obliged to witness such an evident & undeniable effort to make me appear inferiour to him & when in this attempt he uses my own language I must confess I cannot perfectly controul my feelings. Nor do I believe that there are many who could view it with perfect indifference. The fact is He determines not to pay any attention to my directions. I have often told him to read a short lesson in the Evening. He always reads a very long one. I have told him to select but one psalm in the half day for Jeremiah to sing as I had given him a catalogue for proper psalms. He has never regarded what I say. As to the former sermon of wh. I spoke in my last letter, I do know that he said afterwards he did not determine to preach it till he went into y^e^ pulpit that he had another in his case.

I have seen his disposition & with all his ignorance of y^e^ world he has more artifice than you believe. But I have done, I am determined never to remonstrate with him, for in so doing I only find myself pained. I shall let him do just as he pleases in future. I will say no more on the subject, I will treat him kindly and attentively at y^e^ same time I cannot esteem him, he has sunk in my good opinion.

M^r^ W. surpasses my expectations as a preacher & a reader

of y^{e} service as he does all with warmth & devotion. I believe I shall go with him to Monmouth,

Yours affectionately JOHN C. RUDD

P.S. Several persons sent word here at Noon requesting M^{r} W. to preach P.M. M^{r} C. heard the Message and I suggested the propriety of his exchanging with M^{r} W. for the evening but he would not consent.

Superscription:
REV. D^{R} HOBART No 46 Greenwich Street New York

ANNOTATIONS

James Chapman.
For sketch see page 343.

Russell Wheeler.
Mr. W. was Russell Wheeler. For mention see Volume II, page 504.

Captain Hastier.
It has not been possible to identify this gentleman.

Jeremiah C. Garthwait.
For notice see page 245.

PARKER ADAMS

FOR particulars concerning Mr. Adams see the annotation on Grace Church, Waterford, Volume II, page 468.

[From Parker Adams]

Lansingburgh (N. Y.) 8th Dec. 1807

Rev. and Dear Sir,

IN visiting a connexion of mine in this place I have become acquainted with the Rev. Mr Butler, by whom I am pursuaded to continue in this place till qualified for taking Holy Orders.

He wishes me to read in his absence; for obtaining a license, he will probably write to the Bishop. In such a case, I hope, Sir, you will present him the Bishop testimonials of my character. I have not had a formal introduction to Mr Butler, nor to any clergyman in this state, yourself excepted.

Any advice will be gratefully received by

Your sincere friend and

very humble Servt Parker Adams.

Rev. Dr Hobart.

Superscription:

Rev. Dr Hobart

Assistant Minister Trinity Church New York

Mail

ANNOTATION

David Butler.

For sketch see Volume IV, page 405.

JAMES CHAPMAN

[From James Chapman]

Eliz. Town Dec^{r} 14th 1807.

Dear Sir,

I Presume that you will be much gratified with a perusal of a Review of D^{r} Miller's Letters, contained in the Boston Anthology for the last month. As soon as I read it, I felt anxious that you should see it and consequently have copied it for your use. M^{r} Rudd and M^{r} Wheeler left this town last wednesday morning. We have not heard from them. I am afraid that the rain yesterday has prevented the people at Shrewsbury from attending Church, and from having an opportunity of determining whether M^{r} W. would be acceptable to them. M^{r} Rudd intended to officiate at Middletown. I have not heard lately how the business of choosing a minister for St. John's is likely to terminate. I suppose that you can now inform me what will be the result, as the Vestry have had an opportunity of judgeing of M^{r} B's qualifications. I do not know that I shall have the pleasure of seeing you in New York very soon, as it is disagreable for me to cross the water at this season. I shall endeavour to make the best improvement of the present time in which I am disengaged from parochial duty. You will please to write me a few lines when you are disengaged. Let me know your opinion respecting the review.

Yours sincerely,

J. Chapman.

Superscription:

Rev. D^{r} John H. Hobart.

ANNOTATIONS

Review of Samuel Miller's Letters.

The review referred to by Mr. Chapman is on pages 605 to 609 of the November number of the "Monthly Anthology," published by an association of gentlemen in Boston. Its opening paragraph is:

"For what purpose the Episcopal Controversy has lately been revived in this Country we confess ourselves at a loss to determine. Whoever has been the aggressor let him know that it is a most unnecessary and reprehensible violation of charity and peace. No man can be so absurd as to maintain seriously at the present day, either the jus divinum or the uninterrupted succession of any hierarchy on earth. It is also very generally agreed, except by a few of the most pertinacious of Episcopal and Presbyterian ecclesiasticks that neither our Saviour, nor his Apostles have left on record any draught of Church government to be implicitly adopted in subsequent ages as an unalterable model, a *quod semper, quod ubique, quod ab omnibus.*"

The review, while affecting to be indifferent to the controversy, approves the position of Dr. Miller, and gives authorities which might be useful in case of any further controversy to those taking the same view of ordination as Dr. Miller.

John Churchill Rudd.

For sketch see Volume III, page 428.

Russell Wheeler.

For mention of Russell Wheeler see Volume II, page 504. Mr. Wheeler was not elected rector of Shrewsbury as Mr. Chapman expected he might be.

Nathaniel Bowen.

"Mr. B." is Nathaniel Bowen, who was on December 9, 1807, elected an assistant minister of Trinity Church, New York City, but declined, as he had already answered favourably the proposition of the newly organized corporation of Grace Church to become its rector. A sketch of Bishop Bowen will precede his letter of April 20, 1808.

Christ Church, Shrewsbury.
For notice see page 348.

Christ Church, Middletown, New Jersey.
For notice see page 351.

[From Paul Trapier Gervais]

Philadelphia Dec. 15. 1807.

Dear Sir,

I Received your kind letter on yesterday & amused myself with its contents for several hours. Towards the conclusion you give me good advice in recommending me to read pleasing books & to revise & prepare sermons: but my good Sir it is an old remark that it is much easier to talk than to do: Horne has observed justly that it is one thing to plan & another to Execute, this remark is perfectly true in my case, your plan is good but then I cannot carry it into effect. For on Thursday last Dr Physic laid the ulcerated part open for about four inches, then order'd me immediately to bed. There I have been ever since, wishing in the morning that twas night, in the night that twas dawning of day. I could wish that I had now more sides than two. My food most commonly some person must cut up for me. I take every thing reclining after the mode of the ancients at their meals. I now write from my bed in this position upon the top of my pillow. I have seen no white person except the mistress of the house & the Dr since friday last. My elbows on which I lean are pretty well excoriated. how long I shall have to remain in this situation I do not know, & when I get up how soon I shall have to undergo another operation I am ignorant of. For the opposite side has begun to swell. The Doctor, (not Physick for he is sick) says he hopes it is only a common swelling but thinks it looks otherwise. Yet do not suppose my Spirits are now depress'd. As my stay is certain I feel quite contented, so much so that the Dr asked me to what sect of Philosophers I had attached myself. My afflictions I am willing to bear if it will please God to give me a proper mind to endure them with. If he will

make the furnace of affliction purify me & if he will enable me to say when the storm is passed with the holy Psalmist It is good for me that I have been afflicted.

I sincerely wish that circumstances had made New York the place of my sickness that I might have enjoy'd your own company & that of the other Clergy & that I might have remain'd in Mrs Saltonstall's family. I am now fix'd at Mrs Lawson's no 74 South Street a convenient but very expensive house.

The vessel, in which Mr Bowen sail'd, being detained a few hours, he favour'd me with a long letter.

The next letter you receive from me I hope my position will enable me to write in a better manner.

With regard & esteem

yours sincerely

PAUL T. GERVAIS.

Superscription:

Revd J. H. HOBART D.D. New York.

ANNOTATIONS

Philip Syng Physick.

For notice see page 295.

Elizabeth Saltonstall.

For notice see Volume III, page 109.

Mrs. Lawson.

In 1807 Mrs. Lawson kept a boarding-house at 7 South Fourth Street, Philadelphia.

Nathaniel Bowen.

See sketch which precedes his letter of April 20, 1808.

[DAVENPORT PHELPS TO TILLOTSON BRONSON]

Geneva Decr. 26. 1807.

REV & DEAR SIR,

THO' so many years have passed since I had the pleasure of your company in N hampshire, yet I doubt not you may recall to mind the interview we then had. You were at that time in Deacon's Orders; and thro various channels I have since learnt that your residence is still in Connecticut, where I earnestly hope that both your happiness & usefulness continue to encrease.

The particular object of my writing you at this time is to obtain a few copies of your Churchman's Magazine—From the journals of our N York Ep: Convention you may have observed that I am still employed in the western counties, where several churches within a few years have been organized, & where that excellent publication will, I conceive, be highly useful. Having recommended this work to a number of gentlemen in the county of Ontario, I am requested by them to apply in their behalf. Perhaps ten copies, including the whole from its commencement will be sufficient tho' I rather think 12 will not be too many.—If they can be forwarded either to Aurelius in ye County of Cayuga or only to Albany without too great expence, I will see them forwarded & delivered to the respective gentlemen, & ye money remitted to ye Agent Dr Burt in Aurelius, or to any other person appointed for ye purpose in Albany. I shall be happy in procuring an additional number of Subscribers in this & ye adjacent counties & am

Revd & dr Sir

Your very affecte Servt & bror

D. PHELPS.

Pray let me hear from you by letter as soon as may be—& by y^e^ way reflect whether one copy, in addition to those above mentioned may not be allowed for a poor Miss^y^

Yours as before— D. P.

Superscription:

Rev^D^. Tillotson Brunson Cheshire Connecticut.

ANNOTATIONS

The Churchman's Magazine.

For notice see Volume III, page 420.

Hachaliah Burt.

In 1796 Hachaliah Burt studied medicine with Dr. Samuel Crossett, who was the first settled physician in that part of Aurelius which is now the city of Auburn. He was greatly interested in the development of the village, and in addition to the practice of medicine was in partnership with David Hyde, as general merchants. In 1807 he purchased the full control of the business. He was one of the founders and first wardens of St. Peter's Church, Auburn, and the meeting for organization of the parish was held at his house. From 1807 to 1810 he was town clerk.

Aurelius.

For notice see Volume III, page 364.

Tillotson Bronson.

See sketch which precedes his letter of April 24, 1815.

[From James Abercrombie]

Philad[a]. Dec. 26, 1807.

Rev. & Dr Sir

I TAKE up my pen to acknowledge rec[t] of your kind fav[r] of 30 Ult[mo]

I hope you have long ere this received the Lectures. I am anxious to know what kind of reception they have met with from the public. My notes for their publication are rapidly approaching towards me; and I trust they will defray their own expenses. More I look not for. Give me your *candid* opinion, and suggest any amendments, in case there should be room for a second ed[n] which may be possible, as I printed but 400. Brother Bend, to whom I sent some, gives me a very favorable account; & demands more.

Perhaps, if more are wanted in your city, I had better send them to a bookseller, with an authority to advertise them. In which case I beg you to recommend some safe & honest man in that line, to whom I may address them.

Mr. C. Moore has been so good as to send me the (or rather *your*) Theological Controversy, which I have read with much interest. I want however *your Apology*, which indeed I have perused with great satisfaction, having borrowed it from the Bishop. I beg you to send me one, that I may have all that has been written. I long to see Dr. Bowden's reply to Dr. Miller. Twill be I doubt not a powerful one. His letters to Dr. M. afford good promise of an able defence of our Church.

We are all here in doleful dumps on acc[t] of the embargo, I very much fear our stupid & Gallicized Administration will involve us in war with England, which will assuredly involve us in destruction.

Poor Gervais is confined by a Fistula, which will keep him

here till March. He is however in good hands, Dr Physick's.

When shall we see you here again? Mind, you are mortgaged to *me* when you do come.

Let me soon hear from you and believe me

Truly Yrs

Jas Abercrombie.

Superscription:

The Rev. John H. Hobart D.D.
Assistant Minister of Trinity Church, New York.

ANNOTATIONS

Joseph Grove John Bend.
For sketch see Volume IV, page 375.

Clement Clarke Moore.
For notice see Volume III, page 188.

Albany Centinel Controversy.
For notice see Volume IV, page 479.

Hobart's Apology for Apostolic Order.
For notice see page 383.

John Bowden.
See sketch which precedes his letter of August 15, 1809.

Samuel Miller.
For notice see page 394.

Paul Trapier Gervais.
For sketch see page 293.

Philip Syng Physick.
For notice see page 295.

[From James Chapman]

Elizth Town. 26th 1807.*

Dear Sir,

I WISH you to inform me as soon as possible whether it will be absolutely necessary that I should be in N.Y. next Sunday. M^{r} Beasley depends upon my fulfilling my engagement with him, unless one of the churches in N. Y. should be shut in consequence of it. If the Bishop has not gone to L. I. or if there is any stranger in the city I presume that it will not be necessary that I should be there. I have a cold, and should prefer preaching in our small church, rather than in large ones. However if my coming is depended on, I suppose M^{r} B. will release me.

Yours sincerely,

Ja^{s} Chapman.

Rev. D^{r} Hobart.

Superscription:
Rev. D^{r} J. H. Hobart. Greenwich Street. New York.

ANNOTATION

Frederic Beasley.
For sketch see Volume III, page 325.

* The date of this letter is evidently December 26. Ed.

FREDERICK DE PEYSTER

FREDERICK DE PEYSTER was descended from Abraham De Peyster, mayor of New York from 1691 to 1695. His father, Arent Schuyler De Peyster, was a major in the British service during the Revolution. He himself was a captain in the New York Volunteers. At the close of the Revolution he went with many other loyalists to the Province of New Brunswick. He returned to New York in 1792. He at once took a prominent part in the civic and religious affairs of the city. From 1800 to 1812 he was a vestryman of Trinity Church. He was treasurer of the Society for the Promotion of Religion and Learning from its organization in 1802. He built a stately country house upon Harlem Heights in Bloomingdale. It occupied the present site of St. Luke's Hospital. Captain De Peyster was one of the founders of St. Michael's Church in 1807. He died about 1815. His son Frederick was a local historian, whose monographs upon persons and places are of exceptional value. He was for many years president of the New York Historical Society. His grandson, General John Watts De Peyster, was distinguished as a soldier, philanthropist, and historical student.

[FROM FREDERICK DE PEYSTER]

F. DE PEYSTER's respectful Compl. to Revd Doct. Hobart. Herewith sends the *Ledger* of the P. E. S. for perusal. Will be much obliged if Doct. Hobart will have the goodness to let *it* Accompany his Book to the meeting of the Society this evening.

It may perhaps be necessary to inform Dr. H that everything received & paid for the Society is entered.

No superscription.

Endorsement:
F. DE PEYSTER 1807.

ANNOTATION

The Society for the Promotion of Religion and Learning.

The society alluded to was the Protestant Episcopal Society for the Promotion of Religion and Learning. For notice see Volume III, page 133.

SUSAN BARTOW

[From Susan Bartow]

Reverend Sir

Mrs Raymond requests me to acquaint you that she is much indisposed, and if it will be Convenient for you to call on her, she wishes much to see you.

My best respects to Mr Hobart and I hope she will soon Do me the pleasure of coming to see me. I remain Reverend Sir Yours in Sincerity

Susan Bartow

Tuesday Morning.

Superscription:
Reverend Mr. Hobart

Endorsement.
Susan Bartow 1807

ANNOTATION

Ann Raymond.

Ann was the wife of Andrew Raymond, who was a prominent lawyer in New York, with an office at 93 Warren Street and a house at 23 Partition Street. He was a vestryman of Trinity Church from 1818. His widow died at Oyster Bay, Long Island, October 21, 1821. In his "Departed Friends," page 15, Dr. Berrian says:

"Many years have elapsed since the writer of this notice was brought into her society, and the intimacy which was then begun was only interrupted by her death. In sickness and in health, in joy and in sorrow, in the innocent cheerfulness of common conversation, or in the moments of pious confidence, when the heart unburthened itself and revealed those feelings to friendship which humility and distrust would have concealed from strangers; on all occasions in which he saw her, he felt himself happier and better. It was his melancholy pleasure to administer to her, in her last illness, the Supper of the Lord, of which she had not expected again to partake till she should sit down at the eternal Supper of the Lamb. And never was her love

to God so ardent, her trust in the Redeemer so firm, her *consolation in the Spirit* so refreshing, her devotion so high, her hope so 'full of immortality.' She suffered long and acutely, and it was a relief when the pangs of the body were over, and her spirit *entered into the joy of the Lord.*"

JOHN CHURCHILL RUDD

[From John Churchill Rudd]

Dear Sir,

BY Capt Hatfield I send you your Stackhouse for y^e^ loan of wh. I am much obliged to you. Should y^e^ Chman's Mag^n^. have reached you you will oblige me by sending them by y^e^ bearer.

M^r^ Moore from Staten Island preaches here this evening. Friends here are usually well. In great haste.

Your obliged friend

John C. Rudd.

Tuesday Morning.

No superscription.

Endorsement:
J. C. Rudd. 1807

ANNOTATIONS

Smith Hetfield.
For notice see page 184.

Thomas Stackhouse.
For notice see Volume IV, page 538.

The Churchman's Magazine.
For notice see Volume III, page 420.

Richard Channing Moore.
See sketch which precedes his letter of June 25, 1814.

HOBART CORRESPONDENCE

[From Oliver Steele & Co.]

New Haven, Jan. 1, 1808.

Rev. Sir

We received yours of the 29th ult. and its contents will be duly appreciated. You inform us that you will have your part of the copy ready the first of each month. If it would not be inconvenient to you, we should be glad to get it a few days sooner: as it will frequently happen, in the winter time especially, that we shall not receive the copy by packet for 7 or 8 days after it is put on board. As business is now at a stand, packets, it is expected, will not run so frequently as usual; and the copy may be put on board, and the packet may wait a fortnight before it sails, as it will wait to get full freight. The weather may also be so cold at some particular time, that they will have to wait a few days for a thaw. We have been thus particular, in order to show that it would be desirous for us both to have the copy in season. We intend, if possible, to have the Magazine come out at regular periods. We will only add, that we believe 70 pages of your manuscript will hardly fill up half the Magazine, the pages of which are large and compact, more so than common publications.

We have the honor to be

Respectfully yours

Oliver Steele & Co.

No superscription.

ANNOTATION

The Churchman's Magazine.

For notice see Volume III, page 420.

PAUL TRAPIER GERVAIS

[From Paul Trapier Gervais]

Philadelphia Jany. 25 1808.

Dear Sir

I AM afraid that the last letter, which I wrote to you may have given you offence. For I have not heard from you since. If there was anything in it calculated to offend you, I hope, you will excuse it. I assure you that nothing said was intended to have that effect. Pray do not add an other sting to the evils which I already have to bear. My situation is much worse than when I wrote to you last. I have never yet left my bed. The part in which the incision was made is worse the Dr says than it was three weeks ago. When I may be able to return home on account of the unfavourable change, which has taken place, is beyond, he says, his power of ascertaining.

Mr Harris sometime ago informed me that the Vestry of Trinity Church had Elected Mr Bowen. Have you ever heard from him since the Election was communicated to him? Does he intend to accept the nomination? His last letter to me from Charleston makes me dread that he will. This or any other information from you will be very pleasing at this time to me. For I scarcely seen any person whatever. With Sincere regard

& Esteem your

Most humble & obdt Servant

Paul T. Gervais

Superscription:

Revd J. H. Hobart. D.D. New York

ANNOTATIONS

William Harris.
For sketch see Volume IV, page 288.

Nathaniel Bowen.
See sketch which precedes his letter of April 20, 1808.

John Bowden.
See sketch which precedes his letter of August 15, 1809.

JAMES KEMP

[From James Kemp]

Cambridge Febʸ. 3ᵈ 1808.

Revᴰ & Dear Sir,

I FIND you have once again sunk into a long silence, but I have no doubt that you are busily engaged. I have just got settled in Cambridge, and commenced the education of a set of pupils that I hope will become zealous & good members of the Church. I was much interrupted in my usual pursuits by the moving of my family and the new arrangement of my affairs, but I have now got back to my books & pen. Upon the most mature reflection, I could not think it expedient for me to publish against Miller as you & Dʳ Bowden have undertaken the business. But if a series of Letters, as short as can be, would suit the plan of the Churchman's Magazine, I would, from my notes, furnish one if possible every month. Leaving this matter to your judgment & management, I have enclosed my introductory Letter. This is rather an unfortunate time for such publications. The public mind is so agitated and engaged by political affairs, that little attention will be paid to such subjects.

I have just had a perusal of the three first Nᵒˢ of the Christian Magazine. They were sent here to a Gentleman, who perhaps is considered as a Presbyterian but who is really a free thinker. He says he neither sent for them nor will he pay for them. But he is kind enough to let me have a reading of them. I think, if the Editor should advance the cause by his talents, he will never recommend it it by his *spirit*. They have given me quite a new relish for your Book & Dʳ Bowden's Pamphlet. I hope the Dʳ will still pursue him, but recede from his manner as far as can be.

My Dear Sir, I want to hear from you exceedingly. You

have never yet told me who are to come to the G. Convention from your state. I calculate certainly upon you, and hope to have you a week at least with me in Cambridge. It will take that time to say all that we have to say. With best respect to Mrs Hobart

I am your very affectionate Brother

Jas Kemp.

Superscription:

The Revd Dr John Henry Hobart New York.

ANNOTATIONS

Samuel Miller.

For notice see page 394.

John Bowden's Letters.

The pamphlets referred to by Dr. Kemp were "The Apostolic Origin of Episcopacy asserted in a series of letters addressed to the Rev. Dr. Miller, one of the Pastors of the United Presbyterian Churches in the City of New York. By the Rev. John Bowden. Professor of Moral Philosophy, Logic, and Belles-Lettres in Columbia College. *Audi alteram partem.* Three volumes. New York: Printed and sold by T. & J. Swords, No. 160 Pearl street. 1808."

In 1811 Dr. Bowden published a second series under the following title: "A Series of Letters addressed to the Rev. Dr. Miller, in Answer to his Continuation of Letters concerning the Constitution and Order of the Christian Ministry. By the Rev. John Bowden, D.D., Professor of Moral Philosophy, Logic, and Belles-Lettres in Columbia College. New-York: Printed and sold by T. & J. Swords, No. 160 Pearl Street. 1811." They were reprinted in 1831 under this title: "Works on Episcopacy. Vol. II. Containing the Second Series of Dr. Bowden's Letters to Dr. Miller: Dr. Cooke's Essay on the Invalidity of Presbyterian Ordination; and Bishop H. U. Onderdonk's Episcopacy tested by Scripture. New York: Protestant Episcopal Press. MDCCCC XXXI."

The Churchman's Magazine.

For notice see Volume III, page 420.

Kemp's Episcopacy Vindicated.

The first series of letters by Dr. Kemp, entitled "Episcopacy Vindicated," appeared in the number of "The Churchman's Magazine" for May and June, 1808, with this introductory note from the new editor, Dr. Hobart:

"We call the attention of our readers to a series of letters, of which the following is the commencement, designed to detect and confute the errors of a late work on the subject of the Christian Ministry. These letters will display that simplicity and perspicuity, and that dignified moderation which distinguish their amiable and respectable writer, whom the Editor is proud to rank among his most valued friends. Though occupied with the arduous duties of an instructor of youth, and unwearied in his ministerial labours in an extensive and populous parish, where he is successfully combating the extravagances of enthusiasm and the disorders of schism, he does not behold with indifference the general concerns of the Church; nor is he ever backward in her defence. That he vindicates her with ability and moderation, our readers we are persuaded will be satisfied, when they shall have perused the letters which in the present and succeeding numbers we shall lay before them. The object of these letters, as modestly stated by the writer, is to show 'that the work of Dr. Miller can be easily confuted, even from his own materials, without any great extent of research or depth of learning.'"

The Christian's Magazine.

For notice see page 230.

Hobart's Apology for Apostolic Order.

For notice see page 383.

[From Paul Trapier Gervais]

Philadelphia Feb. 11, 1808.

Dear Sir.

YOUR omission to reply immediately to my former letter required not any apology. My mind, too susceptible of danger, was alarm'd not because the lapse of time would justify my fears; but because your former kindness, in giving me a speedy reply, had excited expectations of a continuance of it. The Confidence, that you express to have in the goodness of my heart, tho, I hope, It is not built upon a sandy foundation, affords me a high degree of pleasure.

Unwilling to be, always, narrating a continued deterioration of my disease, I determined, upon the receipt of your last favour, not to write to you again, until I could have the pleasure of stating that I was, in some degree, recover'd.

Yesterday Dr Physic called & said that now, the affected part having heal'd in part, he would advise me to walk about the room; For that the restoration of the part to its natural state was very slow & that in some cases he had known happy effects from gentle exercise. So that after 9 weeks confinement in bed, I have the liberty of walking part of the day, about the Room. Do not conclude from this that I mean to express discontent. The confinement & other attendant pains may be the parents of advantages, which human foresight can not perceive. The Storm, which seems to spread ruin, purifies the air & the rain, which deluges the vallies, fructifies the adjacent hills. Thoughts of this kind cannot fail to make a person patient, &, if what the Good Bp Wilson says be correct, feel pleasureable sensations, under afflictions. "God no sooner discovers in you an ardent desire of well-doing & of submitting to his will: but he prepares for you occasions of trying your vir-

tues: a sentiment strongly inculcated by the wise son of Sirach; "My Son, if thou come to serve the Lord prepare thy soul for temptation, for Gold is tried in the fire *etc.*

I do not expect to leave this place on account the slow recovery of my disease before the first of April & perhaps not even then. For first I thought Feb. then March & now April.

> "*When I consider life tis all a cheat*
> *Yet fool'd with hope Man favours the deceit;*
> *Trusts on & thinks tomorrow will repay*
> *Tomorrow falser than, the former day.*"

[*torn*] respect for the Clergy in New York & yourself is so great that, If I can conveniently, I will return to N.Y. before my departure for Charleston. If it is not imposing too great a burden on you I will thank you to make my compliments to Mr Harris & such of the Clergy as may enquire after me. Mr Abercrombie says he supposes you have forgotten *him*.

With regard & Esteem
Your Most obd Servant
PAUL. T. GERVAIS.

P.S. Mrs Lawson's No 7. 4 South Street. it is not however of much consequence I have left the proper direction at the post office

Superscription:
REV^D J. H. HOBART. D.D. New York.

ANNOTATIONS

Philip Syng Physick.
For notice see page 295.

Thomas Wilson.
For notice see Volume IV, page 470.

William Harris.

For sketch see Volume IV, page 288.

James Abercrombie.

For sketch see Volume II, page 115.

Mrs. Lawson.

For notice see page 453.

DANIEL NASH

[From Daniel Nash]

Cooperstown Feb. 19. 1808.

My Dear Sir,

I HAVE only time to tell you that I esteem you greatly for the good you have done, and are still, I hear, doing in the Vineyard of our Divine Master. I conclude your time is much taken up in vindicating the Church and therefore I am denied the pleasure of a Letter. I have written a number of times since I have received any from you. Perhaps you have written and the Letters miscarried, for it is now about fifteen months since I have heard from you directly, except the notification to attend the Convention. Will you give me some intelligence respecting the Controversy between the Church and the Presbyterians. Yesterday I heard from Mr Baldwin, who is greatly blessed as a Minister, who sent me Esqr How's Letters to Doctor Miller, from what I have read, I think he writes with Spirit. With much esteem I am your obliged friend

Daniel Nash.

Superscription:
Rev John H. Hobart D.D. New York
Judge Cooper.

ANNOTATIONS

Albany Centinel Controversy.
For notice see Volume IV, page 479.

Amos Glover Baldwin.
For sketch see page 233.

Thomas Yardley How.
For sketch see page 435.

Samuel Miller.

For notice see page 394.

William Cooper.

For notice see Volume III, page 269.

JAMES ABERCROMBIE

[From James Abercrombie]

Philada. Feby 22d 1808

My dear Sir

YOUR kind patronage of my little book, demands & receives my most grateful acknowledgements. Brother Bend of Baltimore & Dr Whitehead have in the Baltimore papers given it a similarly unsolicited support. I have received letters from some of the other States informing me of its favorable reception. I never expected that it would pay the expense of publication. My inducement for printing the Lectures (which were written in haste & without the shadow of an idea that they would ever be put press) was, the hope that they might possibly in some case or other arrest the carreer of youthful folly, and induce attention to religious truths, this hope was excited by the powerful impression I observed they made upon the minds of my pupils many of whom were as ignorant of the principles of Xty as Hottentots.

We were deceived by an Imposter about a year ago, who swindled us out of the price of the Churchman's Magazine to which *we* all subscribed. He received our money but we never received the work. We are all eager to subscribe again, but there is nobody here to receive subscriptions, or to distribute the work. I have spoken to Mr. Farrand for it ab initio immediately for myself. You will do well to remove its publication to N York, for it never will be generally patronized in its present obscure & remote situation. If *you* will superintend it in N Y & allow me to give it the sanction of your name, I will procure a long list of subscribers here. In this case send me a few subscription papers, & I will exert myself, & engage the exertions of others in its support. We ought to have such a work. I pray you to send me directly one of the numbers in

which your review of my Lectures is, together with a *whole* newspaper in which your recommendation of them is. Humphries tells me he has sold *all the bound*, and several of the other copies of your books, send him some more.

Gervais is a worthy, odd, quizical kind of character. He has been upon his back in bed almost ever since he left N Y, and is likely to be there some time longer, he laughs, and talks with great volubility. Dr. Physick has cut him several times, and applied the lunar Caustic, yet he says he *never felt pain*. He has other peculiarities equally singular, but I like him very much. I have just rec^{d} letters from Simons of Charleston, & Dr Gardiner of Boston calling for more copies of my Lectures. I am afraid I shall begin to be vain. I shall, if Dr Mason's next No. does not prove a caustic, which I suppose it will. I wish I could get Gervais to bear it for me, because I *can* feel pain.

My children unite in respectful & affect^{e} remembrance of you. All the Brethren salute you. Present me most respectfully to Mrs Hobart, and write again speedily & *lengthily* to

Yr Friend & Brother

Ja^{s} Abercrombie

Superscription:

The Rev: John H. Hobart D.D.
Assistant Minister of Trinity Church New York

ANNOTATIONS

Joseph Grove John Bend.

For sketch see Volume IV, page 375.

James Whitehead.

James Whitehead, a native of Virginia, was ordained by Bishop White, June 17, 1787. He was rector of Elizabeth River Parish, Virginia, and in 1806 became associate rector of St. Paul's Church,

Baltimore. He served on the standing committee of the Diocese of Maryland for two years. He died in 1808.

Abercrombie's Lectures on the Catechism.

For notice see page 426.

The Churchman's Magazine.

For notice see Volume III, page 420.

William P. Farrand & Co.

William P. Farrand & Co. were classical and literary booksellers, at No. 170 High Street, Philadelphia.

Daniel Humphries.

Daniel Humphries was a printer and stationer at No. 272 South Front Street, Philadelphia.

Paul Trapier Gervais.

For sketch see page 293.

Philip Syng Physick.

For notice see page 295.

James Dewar Simons.

For sketch see page 363.

John Sylvester John Gardiner.

John Sylvester John Gardiner was the son of the John Gardiner who married a Welsh lady of the name of Harries. He was born at Haverfordwest, South Wales, the home of his mother's family, July 12, 1765. His father belonged to an ancient family of much distinction, which had settled in Rhode Island early in the seventeenth century. He was a lawyer of high attainments, and was educated at the Inner Temple, London. Soon after the birth of his son he accepted the attorney-generalship of the Island of St. Christopher, in the West Indies. At the age of five the young child was sent to Boston, and placed under the care of his grandfather, Dr. Sylvester Gardiner, a well-known

physician of Boston. He came under the tuition of Martin Lovell and made rapid advancement. At the age of eleven his father had him placed in the school of Dr. Samuel Parr of Colchester, England. Under such a noted teacher and with natural ability he became a proficient scholar. In 1783 he removed to Boston, where his family was now settled. After a course in law under the direction of his father and Judge Tudor, he found that profession uncongenial. With his father's consent he studied for the ministry, probably under Dr. Parker of Trinity Church. He acted as lay reader at Pownalboro, Maine, for some time. He was made deacon October 18, 1787, in the city of New York, by Bishop Provoost, and ordained priest by the same Bishop, December 4, 1791. He took charge of St. Helena Parish, Beaufort, South Carolina, where he remained until 1792, when he was elected assistant minister of Trinity Church, Boston, on the Greene Foundation. As the income from that fund was insufficient, he opened a classical school, which was well patronized. Upon the death of Bishop Parker, in December, 1804, he was elected rector, and was inducted into office April 15, 1805. He undertook the care of that large parish without an assistant, so that the income of the Greene Foundation might accumulate. Under this burden his health failed, and in 1828 the Rev. George Washington Doane was called as assistant minister. During the remaining years of his life he was feeble. In 1830 a complete rest and change was imperative, and with his wife and daughter he sailed for England. After consulting a specialist in London he went to Harrowgate with the expectation that drinking the waters there would be of benefit. But his disease was too deep seated, and he died July 29, 1830, in the sixty-sixth year of his age. He was buried in Pannel Churchyard, near Harrowgate.

Dr. Gardiner was one of the founders of the "Anthology Club," which established "The Monthly Anthology and Boston Review." Out of it grew the Boston Athenaeum in 1805, which is still in vigorous life.

He published several sermons, including that before the Massachusetts Congress in 1802 and 1812, and one upon the death of Bishop Parker in December, 1804.

The following inscription on Dr. Gardiner's memorial tablet in Trinity Church, Boston, is taken from page 472 of Updike's "History of the Narragansett Church," volume i:

JAMES ABERCROMBIE

IN MEMORY OF
JOHN SYLVESTER JOHN GARDINER, D.D.,
WHO WAS BORN AT HARVERFORD WEST, SOUTH WALES
JULY 12, 1765.
BECAME ASSISTANT MINISTER OF THIS CHURCH
APRIL 19, 1792.
WAS UNANIMOUSLY CHOSEN ITS RECTOR, FEB. 10, 1805,
AND DIED ON A VISIT TO HIS NATIVE LAND
JULY 29, 1830.
AGED SIXTY FIVE.

HE WAS A MAN
JUST AND TRUE, DIRECT OF PURPOSE AND OF SPEECH;
A FRIEND, WARM, GENEROUS AND SINCERE;
A COMPANION
WHOSE CHOICE READING, CAPACIOUS MEMORY AND LIVELY WIT
ENRICHED AND ADORNED THE INTERCOURSE OF LIFE;
A SCHOLAR WORTHY OF PARR, HIS CELEBRATED MASTER;
A TEACHER WHO INCITED THE YOUNG
BY HIS OWN ARDENT LOVE AND CRITICAL KNOWLEDGE OF
ANCIENT LITERATURE;
A CHRISTIAN OF GENUINE, CHEERFUL, UNOSTENTATIOUS PIETY;
A THEOLOGIAN, LEARNED, CONSISTENT AND CHARITABLE,
DISLIKING AND AVOIDING SECTARIAN CONTROVERSIES,
BUT ZEALOUS IN PREACHING THE PRACTICAL FAITH HE PROFESSED
WITH A PURE AND IMPRESSIVE ELOQUENCE;
A PASTOR DEVOTED TO HIS CHURCH
AND DEEPLY ENDEARED TO A PEOPLE
AMIDST WHOM HE HAD FULFILLED FOR ALMOST FORTY YEARS,
WITH EXEMPLARY FIDELITY,
THE MINGLED OFFICES OF FRIENDSHIP AND RELIGION.

HIS REMAINS LIE BURIED IN PANNEL CHURCH YARD,
NEAR HARROWGATE, IN YORKSHIRE, ENGLAND.
HIS MEMORY LIVES HERE
IN THE HEARTS OF AFFECTIONATE PARISHIONERS,
WHO WOULD THUS PERPETUATE
A JUST COMMEMORATION OF EXCELLENT SERVICE,
TRIED WORTH AND IRREPARABLE LOSS.

Under the tablet is the following inscription in bronze: "The above tablet, with its inscription by the Historian Prescott, was rescued by a great-grandson of the Rector therein commemorated, from the flames which destroyed Trinity Church, Summer Street, in the great Boston fire, Nov. 9, 1872. It is the only relic from the interior of that church."

Children of James Abercrombie.

See sketch, Volume II, page 115.

JOHN CHURCHILL RUDD

[From John Churchill Rudd]

Elizabeth Town Feb. 22nd 1808

My Dear Sir,

IT is so long since I have seen or heard anything of a Clergyman, except thro' the medium of the papers, and I am here so frequently solitary in consequence of the bad walking, that I have resolved to amuse myself for a few minutes by troubling you with a line, and I know you take too much interest in me, and the affairs of Elizabeth not to be glad to hear particularly from me, even tho' I have nothing interesting to communicate. My Health has been very good, except that for a few days I have been troubled with a small abscess on my right eye about which I am a little uneasy, as there appears a small hard lump, between the ball and lid of the Eye. My ch. has not been opened for four weeks in the evening in consequence of the *unusually*, *excessively* bad walking. The Presbyterians have gone back to the Academy to hold their evening lectures, I am told 126 are under what they term "*conviction*," that of these between 50 & 60. are to be admitted to the communion soon. Mr. McDowell, I hear has expressed his wish that I would adopt the plan of Extempore preaching, "*it is*" says he "*So much easier & requires no study.*" Here is a full proof of what I have always believed that this kind of preaching is much the easier when once accustomed to. Mr. McD. lately told me that he had not for six Months read as much as the one half of the Magazines which he takes. These are the Xtian, the Chmn. the assembly's & Panoplist. At the Communion which I administered yesterday I added but one new Comt. had the walking been even tolerable I should probably have had two more. But notwithstanding all this the prospect here I think is very far from flattering. As for myself I

have enough beside the Ch. to depress me. A great part of the time for six weeks past I have felt very low spirited, a perplexing gloom has perpetually overhung me, and I feel daily more and more dissatisfied with myself. I think it had been far better for me to have settled in some place less enlightened and refined, but however as I am here and my place pleasant, I feel a duty to remain if possible. But some way if possible, I must contrive to help my pecuniary affairs. I see no way but to pay the money in the Hallett affair, I have lately been required to "*file special bail*" The Nature of wh. is if the suit goes against me & I cannot, My bail (Doct. W) must pay it. This I think was the most unpleasant favour I ever asked, & I was strongly inclined positively to refuse and take the consequences. April must decide the business, should it, as is most likely go against me, the following will be a correct statement of my misfortunes.

This business at least	$500,
Accumulation of rents & loss of employment during Epidemic 1803	350,
Expences of a removal to Connecticut at that time	50,
Bad debts in the City of New York	100,
Loss of board bills and money lent in Elizabeth	30
	$1030

This is no small sum for me, and what will eventually be the result, is known only to him to whose good providence I ought and endeavour to be reconciled. When every thing is considered you can hardly wonder that I am dejected. I have generally pursued my studies with more attention & profit (*I think*) than could be expected. I have adhered to my system pretty thoroughly. I can only hope that the opening of the Spring will bring an opening of better times to us all. And for

this I know I shall have your most humble and ardent prayers.
Yours Affectly JOHN C. RUDD

Superscription:
REV. DR. HOBART No. 66 Greenwich St., New York

ANNOTATIONS

John McDowell.
For notice see page 93.

The Christian's Magazine.
For notice see page 230.

The Churchman's Magazine.
For notice see Volume III, page 420.

The General Assembly's Missionary Magazine.
At the meeting of the General Assembly of the Presbyterian Church in the United States of America, held in Philadelphia in May, 1804, it was recommended that the Standing Committee of Missions issue "A Periodical Magazine in order to communicate to the people such religious information as may be interesting and useful, to take early measures for obtaining subscriptions for said magazine; and pay the profits in to the funds of the Assembly." The committee was composed of these well-known ministers: Dr. Samuel Blair, Dr. Ashbel Green, Dr. Philip Middedoler, and Dr. Jacob J. Janeway, in conjunction with these laymen: the Hon. Elias Boudinot, Ebenezer Hazard, and Robert Smith. Soon after the rising of the Assembly the committee issued a prospectus, in which they explained the reasons for a magazine, and promised that biographical sketches should be given as well as articles on theological subjects, and full information upon the mission work carried on by the Church. The original name chosen was: "The Assembly's Missionary Magazine, or An Evangelical Intelligencer, published under the patronage of the General Assembly of the Presbyterian Church in the United States of America." In the course of the prospectus the purpose of the publication is said to be in the first place

"to promote the religious edification of the readers, and in the second, to increase the funds of the Assembly destined to the support of missionaries and the purchase of books of piety for gratuitous distribution among the poor; to which funds, after defraying the expense of publication, the whole pecuniary income from the Magazine will be constantly added." The first number appeared early in 1805. It was adorned with an engraving of Dr. Witherspoon. A sketch of his life and readable articles on practical and missionary topics made up its contents. During the year other sketches and portraits of Presbyterian pioneers and scholars were given. Controversial subjects were carefully avoided. The volume for the year 1805 had this title-page: "The General Assembly's Missionary Magazine; or Evangelical Intelligencer for 1805. William P. Farrand, Editor; Vol. I. Philadelphia: Printed for, and published by, William P. Farrand and Co. No. 170 Market street. 1806."

The volume for 1806 has the same title-page with the date 1807. Under the date is "Fry and Kammerer, Printers." The magazine was published until 1809. Volumes iv and v have as a sub-title, "New Series of the Evangelical Intelligencer." The Library of Yale University has volumes i and ii.

The Panoplist.

"The Panoplist" was published in Boston, and appears to have been the organ of the Congregationalist Massachusetts Missionary Society. The first number appeared in June, 1805, and the last number in May, 1808. It was called "The Panoplist, or the Christian's Armoury." In June, 1808, "The Missionary Herald" was merged with "The Panoplist" under the name of "The Panoplist and Missionary Herald." From 1820 to 1886 its title was "The Missionary Herald."

Abraham Shotwell Hallett.

For notice see page 179.

James Hallett.

For notice see page 179.

Hugh Williamson.

Dr. W. mentioned by Mr. Rudd was undoubtedly Dr. Hugh Wil-

liamson. He was a son of Joseph and Mary (Davison) Williamson, and was born at West Nottingham, Pennsylvania, December 5, 1735. He received his education at the Charitable School, the Academy, and the College of Philadelphia, from which he graduated in 1758. He was a tutor in the college from 1756 to 1759. He proceeded to Scotland, where he studied medicine at the University of Edinburgh. He also took a course in theology. Before his return to Philadelphia he was licensed to preach by the presbytery of Philadelphia, but was never ordained. He served as professor of mathematics in the College of Philadelphia from June, 1761, to 1763. He appears to have practised medicine in Philadelphia. In 1772 he went to England for the same purpose, and remained in Europe till 1776. In 1777 he went to North Carolina, and engaged in business as well as the practice of medicine. He also became distinguished in the national politics of the day, and was a member of the Convention which framed the Constitution of the United States. In 1793 he removed to New York City, and from that date to his death, May 22, 1819, he was one of the most celebrated physicians of his day. With De Witt Clinton he organized the Literary and Philosophical Society of New York. Among his publications are the "History of North Carolina," "Observations on the Climate of North America," and "Paper Currency."

In his "Reminiscences of Old New York," on page 99, Dr. Francis says:

"Williamson was a peculiarity in appearance, in manners, and in address. Tall and slender in person, with an erect gait, he perambulated the streets with the air of a man of consideration; his long arms and his longer cane preceding him at a commanding distance, and seemingly guided by his conspicuous nose, while his ample white locks gave tokens of years and wisdom. Activity of mind and body blessed him to the last of his long life. His speech was brief, sententious, and emphatic. He was often aphoristic, always pertinacious in opinion. There was rarely an appeal from his decision — he was generally so well fortified. He had great reverence for the past, was anecdotical in our revolutionary matters, and cherished with almost reverential regard the series of cocked hats which he had worn at different times, during the eight years' crisis of his country. His History of North Carolina has encountered the disapprobation of many, and is deemed defective and erroneous, yet he was a devoted disciple of truth. No

flattery, no compliment could ever reach his ear. Witness his curt correspondence with the Italian artist, Caracchi: look at his testimony in the case of Alexander Whisteloe. To a solicitation for pecuniary aid in behalf of an individual whose moral character he somewhat doubted, when told that a reform had taken place: 'Not so,' replied the doctor, 'he has not left the stage, — the stage has left him.' His punctuality in engagements was marvellous; no hour, no wind or weather, ever occasioned a disappointment on the part of the old man, now over eighty years of age; and, though in his own business transactions, from which mainly he derived his ample support, one might apprehend the requirement of much time, he let not the setting sun close upon him without their entire adjustment."

OLIVER STEELE & CO.

[From Oliver Steele & Co.]

N Haven 23d Feb 1808

Rev. Sir,

YOURS of the 18th did not reach us till that part of the Mag: containing the "Defense of the Chh." &c was thro' the press—as the best remedy, we propose inserting the alterations sent us at the end of the Mag: in the form of a Note, with the proper references. The quotation from the Apology was correctly indicated.

The Churchmans Magazine! Alas Rev Sir, we had fondly flattered ourselves that this little bark, whose pilotage has been so much contested, had finally escaped the perils of conflicting sentiments & was safely moored in the haven of Compromise. But it seems our hope is the guady image of a dream! Indeed sir our interest is too closely interwoven with the Mag: to veiw its fate with unconcern. Very considerable expenditures have been made by us to rear it to what it now is. This work stands in arrears to us several hundreds of dollars, exclusive of a large surplus number annually printed, & for sale of which we must rely solely on new subscriptions. As for any gratuitous support, further than to assist its circulation, none has ever been rendered. Every *expence* is our own & ours only. The Rev. Clergy of this state are its friends, many of them warmly such, but no pecuniary contribution was ever asked or expected of them. True it is the Mag: is justly considered their nurseling, & whenever our actual expenditures are refunded with a reasonable profit as publishers, it is held in view that the next proceeds should be appropriated for a useful & charitable object. But as the period is yet very recent since the subscriptions have paid even the expences, (not counting on the surplussage annually published & not yet disposed of,) it will

readily appear that the claim alluded to is merely prospective. After this general statement of facts you will do us the justice Rev. Sir, to admit, that we have a priority of interest in the welfare of the Magazine, & that no change which may affect its success or deny acquitance for past sacrafices, can be contemplated by us without solicitude. But Sir rather than encounter any new vexations, or if the welfare of the work & the Church can better be promoted by a removal, we are not inclined to exercise an unchristian spirit agt it. We have in common with others our local feelings & some regard for the Mag: as being the offspring of the church of our native state but provided the Rev. Clergy will [*torn*] & any arrangements which [*torn*] us a reasonable remuneration [*torn*] be made, we shall then rest contented. Perhaps it may be possible for us to publish it in New York. All this however is merely submitted for consideration, & as we have yet had no opportunity to consult any of the Clergy upon the subject, you will receive it as the opinions of, Rev Sir, only your humble &

most obedt Servts

OLIVER STEELE & Co

REV. DOCT HOBART

Superscription:
REV JOHN H. HOBART D.D.
Assistant Minister of Trinity Chh New York

ANNOTATIONS

Defence of the Church of England.

The article referred to by Messrs. Steele & Co. was the one entitled "The Church of England defended against the Charge of Persecution, contained in 'The Christian's Magazine.'" The first number of the article appeared in "The Churchman's Magazine" for January,

1808, page 59. The note referred to was inserted on page 80 of the February issue.

The Churchman's Magazine.

For notice see Volume III, page 420.

[From John Churchill Rudd]

Eliz Town, March 3, 1808

My Dear Sir,

On the Subject of encreasing my income I have spent a great many serious thoughts and have experienced as many discouragements. The plan Mentioned in your letter I have always supposed y^e^ best, unless I could be provided with 3 or 4 good gentlemen boarders, This is very uncertain, and could I see a prospect of obtaining from 5 to 10 boys at the terms on wh. Mr. Hart has His, I would I think undertake. But I should be very particular, I would not wish any one more than 12 years old, & should prefer those who are beginning their classical studies. I would not obligate myself to be confined with them more than 4 hours in the Day, taking however such measures as to confine them double that time in the room adjoining my study where they would be under my Eye. You must be sensible that here it would be very difficult for me to do Justice to my Parish with this encumbrance, You know how much attention is Demanded at my hands and additional study would be requisite to do justice to my boys. No sacrifice of my own ease would be valued for the consideration of extricating myself from my present unhappy perplexities. I know that when I have had boarders I have seen my difficulties dissipating. As to my fears about the Ch. I suspect they are less than those of many other persons. It is not unfrequently suggested to me by some of the Congregation that they fear the Ch. will fall. And really Judging candidly I think you must see that there is little hope of her holding out. When I first came here the Salary subscription was full 500$, it is now no more than 380$. You must know the people here so well as to be convinced that there are not more than 8 or 10 fam-

ilies who would really consider it any sacrifice to be deprived of the Worship of the Ch., and for my part I cannot see any advantage that will result from keeping people in a Ch. for wh. they have no particular attachment and while they would with as much readiness turn some other way. Notwithstanding the infinite Superiority of the Ch. it strikes me that her excellence will avail those nothing who do not believe it. However, if I know any thing of my own heart, I know that my Zeal does not abate, but I am fearful that my Zeal is not according to knowledge. Mr. C. can give you a better Idea of the religious confusion here than I can in a letter. As for our friend Burrows he is nearly Crazy and his conduct frequently of late tends directly to do away in the minds of ignorant people the little good that I may have done them. The Frenzy here can only be surpassed in a Camp Meeting & I shall not be surprised to hear that they are setting one on foot.

You probably have it in your power to say whether you think it practicable for me to procure a few boys. I will take none but amiable boys if I can discover who they are, nor will I engage to keep them unless they behave to my mind in a tolerable degree, as for severity of Treatment I will have nothing to do with it.

Should you think it adviseable I will proceed to make some arangements perhaps strike off a few cards.

As ever your obliged & affect.

JOHN C. RUDD

Superscription:
REV. DR. HOBART New York
Rev. Mr. Chapman.

ANNOTATIONS

Seth Hart.

For sketch see Volume III, page 246.

James Chapman.

For sketch see page 343.

Stephen Burrows.

Stephen Burrows was elected a vestryman of St. John's Church, Elizabeth, in 1778, and was prominent for many years. In May, 1804, he was among those who subscribed to finish the gallery in the Methodist Church, for the accommodation of those who wished to hear the Rev. David Austin. From 1788 to 1797 Mr. Austin had been pastor of the Presbyterian Church in Elizabeth. He had taken a great deal of interest in prophetic studies, and predicted the speedy coming of the millennium. He was dismissed from the Presbyterian Church in 1797, and spent the rest of his life in disseminating his views wherever he could. David Austin continued his preachings in Elizabeth Town until May, 1808. This is the explanation of the excitement deplored by Mr. Rudd.

[From Joseph Prentice]

Athens March 5th 1808.

Rev & Dear Sir,

SOME time has elapsed since I ought to have acknowledged the receipt of your letter, accompanied with a number of the Common Prayer & Fowler's Exposition. They came to hand in due time & were received with much gratitude by my people, & no small satisfaction to myself as they enable my Congregation, especially at Coxacie, to perform Divine Service in a much more animating & pleasing manner than they could previous.

Your observations & friendly strictures on my sermon at Ch! Ch. & your didactick hints upon the mode of preaching proper to be pursued, lay me under additional obligation to your goodness. I hope, by the aid of divine grace to make a just application & wise improvement of them. Detached as I am from all the Clergy of eminence, & totally dependant on my own feble resources for the aid of books, you must be sensible, that the counsel & occasional direction of some experienced & distinguished Divine of our Church must be peculiarly pleasing & advantagious. Am happy in being able to inform you that the Episcopal Church in this vicinity is rather gaining the ascendency over various heretical opponents, its standing in this vilage is far superior to any other denomination of professing Christians, indeed there is no assembly for public worship except the Lutheran whose place of Worship we occupy 2/3 of the time. Had we a place for public Worship, Equidistant from the two vilages (or rather wings of *the vilage*) which could accommodate the inhabitants of both, I think our Church would grow with the growth of the vilage, & many years elapse before any adverse sect would become powerful

enough to erect a place of worship in opposition. A property given to the Church in this place had been sold & some little advance paid by the purchaser; He has since failed & the property, consisting of a small farm, in the most pleasant part of the vilage, falls again into the hands of the executors. The little sums paid them since the contract of sale, has enabled them to pay off some little legacies with which the place was encumbered.

It is the wish of our Vestry to realize in some way from this property, Money, which, with their private subscriptions will enable them to build.

I doubt very much, whether, considering the situation of the property & the prospect of the future growth of the place, it would be best to sell.

Could Trinity Church, N. Y. extend the same liberality to Trinity Church Athens, which she has to her sister Churches in Hudson, Claverack, & Catskill & many other places, there would be no need of selling.

Whether we may expect any assistance of this kind from that Corporation, yourself, with others who have influence with that body & a knowledge of their views can better judge; & your opinion may perhaps be of service to us at this time. I have written to you on this subject with freedom considering it my duty so to do. A duty I conceive incumbent on me as a reporter from that part of my Divine Master's Vineyard, committed to my watch by our Spiritual Father. I have written on this subject to the Bishop. My only apology for mentioning it, to you also, is, that I am pursuaded of your care for the Catholic Church.

I should do injustice to my own feelings as also to the wishes of many of my friends were I to conclude this paper without testifying to you the pleasure & instruction which we

have derived from perusing your "Apology for Apostolic order."

Several Gentlemen of respectable talents, in this & the neighbouring towns have thereby been brought near to the Church who had before "erred and been deceived."

May God grant you many years & much health for this good work.

Be pleased to present my respects to Mrs. Hobart & accept the assurance of my Love & Esteem.

Your friend & Brother in Chr

Joseph Prentice.

N.B. In reviewing my letter I observe that I omitted to acknowledge the Catechisms. They were received with the others.

Superscription:
Rev. John H. Hobart. N York Greenwich St. No. 46.
Favd. by Mr. Van Buskirk.

ANNOTATIONS

Fowler's Exposition of the Book of Common Prayer.
For notice see page 289.

Christ Church, Coxsackie.
For sketch see page 151.

Trinity Church, Athens.
For sketch see page 136.

Christ Church, Hudson.
For notice see Volume III, page 489.

Trinity Church, Claverack.
For notice see Volume III, page 499.

Hobart's Apology for Apostolic Order.
For notice see page 383.

Abraham Van Buskirk.
For notice see page 424.

[From James Kemp]

Revd & Dear Sir.

As I have never heard what you had determined with regard to my first Letter to Miller I have declined sending my second, altho' it has been ready some time, presuming that what I had proposed would interfere with your plans, which I by no means wish to do. I wish you to return my manuscript, as it is somewhat different from my first Notes and at some future period I may refresh my memory by it, on subjects that have engaged my attention for some time back; and on which it seems necessary, particularly here, that we should be always ready.

Miller continues to make progress among us, and it is often asked, why no answer has yet appeared. I shall therefore hope to see one soon. I have now got into a way to see the Christian Magazine regularly. I apprehend little from it. The spirit that pervades it is a sufficient antidote with most. Nay, I have never heard a Presbyterian defend it. This is not the case with Miller. He is extolled for his mildness, and more admired on this account than any other.

If however, Mason could be followed by a concise & mild examination of his principles, good might be done. In my remote situation, I am often at a loss for Books. This is not the case with you, you must therefore My Dear Sir, stand firm at your post, and defend our Zion, with a manly hand.

If a nº of the first answer that appears to Miller should be sent to Baltimore, I can procure some copies immediately, as I mean to request Mr Cole to send me some of the first that arrive.

My time is now much occupied. But I feel a great delight in revising the Classics, and may at some future day, derive some

advantage from it. I beg to hear from you as soon as possible. Your silence has rather astonished me. With the most tender regard for Mrs Hobart and your fine young family I am My Dear Sir

Yours affectionately

Jas. Kemp.

Cambridge, March 8. 1808.

Superscription:
The Revd Dr Hobart New York.

ANNOTATIONS

Samuel Miller.
For notice see page 394.

Kemp's Episcopacy Vindicated.
For notice see page 469.

The Christian's Magazine.
For notice see page 230.

John Mitchell Mason.
For mention see page 230, and for notice see Volume VI.

John Cole.
John Cole was a bookseller at 14 South Calvert Street, Baltimore. He was probably a member of the firm of Cole & Hewes, who were printers and publishers in Baltimore as early as 1804, and who later published "The Companion and Weekly Miscellany."

Edward J. Coale.
For notice of Edward J. Coale, who was also a Baltimore bookseller, of the firm of Coale & Thomas, see annotation to the letter from James Kemp of February 11, 1809.

[From Bethel Judd]

St. John's College March 18. 1808.

Revd & Dear Sir

HAVING now completed some arrangements to reduce to something like order the unsettled situation of the College & Church which by your kindness have been committed to my care I take the liberty of giving you some account of my situation. The College has been for some time on the decline, but the disposition of its Friends to give it every possible encouragement, it is hoped may change its appearance. The number of students both in the College and Grammar Schools is about forty and increasing. One of the Professors united with me in the charge of the Seminary is not the most pleast and agreeable. He is a Clergyman, who is an intemperate gamester, and having been many years Rector of the Church, you will naturely suppose that Religion must be at a low ebb.

The Congregation is small but increasing, and a disposition is manifested by many to embrace & practice Christianity in its purity that gives me much satisfaction. Providence seems thus far to be propitious to my prayers and labours, may he give me more zeal in his Service. I received a very friendly Epistle from Mr Jackson by your kindness.

I wish Mrs Judd was as contented with this country as myself. We have been blessed with unusual health. We anticipate with pleasure a visit from you with the Bishop & Clergy from N. York when you come upon the business of the Convention.

We should be very happy to see Mrs Hobart with you. We have lately removed to the College where there are very decent rooms prepared for our accommodation. The Death of

the amiable consort of our good Friend Doct^r Beach, casts a gloom upon my mind whenever I think of N. York. May G. give the good man strength to bear his loss with christian fortitude.

Could you send us some of your publications they would be read with attention by many and would be very useful in the promotion of the Church. The few coppies that I have are continually in circulation, and some begin to know something of the Church of which before they were ignorant. I feel the want of the agreeable Society of Clergyman with which I was favoured in the state of N. York, but if my labours can be of any use to the Church it is my duty to consent to this deprivation without repining. Do improve the first leisure in writing to inform me of those things which concern the Church your family & friends. M^rs Judd unites with me in respects to M^rs Hobart. Remember me affectionately to the Bishop and Clergy, and may the best of Heaven's blessings attend your labours in the Church of Ch^t

Your affectionate Brother in Ch^t

B. JUDD.

REV^D DOC^R HOBART.

Superscription:
REV DOC^R HOBART New York

ANNOTATIONS

St. John's College, Annapolis.

In 1694 the capital of the province of Maryland was removed from St. Mary's to the newer town on the banks of the Severn, two miles from its entrance into Chesapeake Bay, which in 1708 received the name of Annapolis. One of the earliest acts of the Assembly which met in September, 1694, was that for the advancement of learning. By

it a free school was suggested for each county. Sir Francis Nicholson, then the governor, who was a man with remarkably enlightened opinions on the value of religion and education, encouraged the effort by a promise of fifty pounds sterling toward a school-house in Annapolis, and twenty-five pounds a year toward the salary of a master. For the same purpose the Burgesses subscribed forty-five thousand pounds of tobacco, which was then the currency of the province. Sir Thomas Lawrence gave five thousand pounds, and members of the council one thousand pounds each. In 1696 the first free school in the province was opened in Annapolis under the name of King William School. Its first master was Peregrine Coney, who was also rector of St. Ann's Church, which was built in 1699. Until that edifice was finished, the services were held in the school-house. It was the intention that the schoolmasters should be selected, preferably, from young men preparing for holy orders and able to read the services during any vacancy in the parish. Occasionally the parish priest was also the master. A very few names of those in charge of the school have been preserved. The school had a high reputation, and trained many men eminent in Maryland. Among the masters prior to the Revolution were Edward Butler in 1710; Mr. Piper in 1721; Mr. Michael in 1724; Samuel Edgen in 1730, who was ordained in 1740 and became the rector of St. Ann's; Isaac Dakin, who commenced his duties in 1750 and continued them until the approach of the Revolution. With the opening of hostilities the school was suspended and St. Ann's Church demolished. Services were maintained, however, at first in the theatre and afterward in the school-house, until the erection of a new church. The school appears to have been revived in 1784, for Ralph Higginbotham, a graduate of Trinity College, Dublin, who had been ordained in Ireland, was made the head-master on August 17 of that year. He was also rector of St. Ann's. Whether he was the projector of a larger career for the school or not, it was coincident with his incumbency that in November, 1784, the Assembly of the state adopted a bill forming the University of Maryland, by authorizing the establishment of two colleges, one for the eastern shore, the other for the western shore, each with a faculty comprising a principal, vice-principal, professors, masters, and tutors, to be chosen without the exaction of any religious test. The government was to be in the hands of thirteen visitors and governors, who were to be chosen under cer-

tain conditions named in the bill by the subscribers. The committee appointed to obtain subscriptions was composed equally of Churchmen, Roman Catholics, and Presbyterians. Its members were Dr. William Smith, Father John Carroll, Dr. Patrick Allison, Richard Sprigg, John Sterrett, and George Diggs. The college at Annapolis was named St. John's College, and that at Chestertown, Kent County, Washington College. The institution at Chestertown had been in existence since 1782, but by the act of 1784 received further recognition. The work of the committee was so successful that the mansion commenced by Governor Bladen in 1744, but unfinished and allowed to fall into decay, was purchased and the repairs completed early in 1789. The college was formally opened November 11, 1789, in the presence of the governor of the state, the legislature, and representative men and women. A sermon was preached by Dr. William Smith, principal of Washington College, and an oration on classical education was delivered by Ralph Higginbotham. The first principal was Dr. John McDowell. He was born at Monaghan, Pennsylvania, in 1751. He graduated from the University of Pennsylvania in 1771. Two years before his graduation he had acted as tutor in the university, and he continued to serve in that capacity until 1782. He went to Maryland, and was chosen professor of mathematics in the new institution. Upon the organization of the Board of Visitors, with John Carroll, afterward the first Roman Catholic Archbishop of Baltimore, as president, Dr. McDowell was elected principal. Mr. Higginbotham was made vice-principal, and William Duke professor of languages. Dr. McDowell worked with great tact to ensure the success of the new college. The withdrawal of state aid in 1806 caused a temporary suspension of instruction. Dr. McDowell was then chosen professor of natural philosophy in the University of Pennsylvania. In 1807 he was provost. He resigned in 1810 on account of ill health. He died in Franklin County, Virginia, December 18, 1820.

Dr. McDowell's work at St. John's will always be remembered, as the original college building is still called McDowell Hall. The energy of the board in obtaining subscriptions from friends of the college made it possible to reopen the college doors in 1807, under the presidency of Dr. Bethel Judd. The four years of his administration were marked by distinct advance, although he had the discouragement of insufficient funds for maintenance and expansion. Upon his return to Con-

necticut in 1811 the college work was sustained by the vice-principal, Mr. Higginbotham, until his death in 1813. In 1816 Henry Lyon Davis became rector of St. Ann's, Annapolis, and vice-principal of St. John's College. He was a native of Charles County, and a graduate of Dickinson College, Carlisle, in which he became professor of Latin and Greek when only nineteen years old. In 1820 he was made principal of St. John's College. His administration was brilliant. He resigned in 1824, but continued his rectorship until 1826, when he removed to Delaware. He died in 1836. Mr. Davis was succeeded by Dr. William Rafferty, a native of Ireland, who had been a Presbyterian minister, and was made professor of languages in St. John's College in 1819. He was ordained by Bishop Kemp, January 9, 1820, and took charge of All Hallows Parish, Anne Arundel County, continuing also his work in the college. He resigned his parish in 1829. He died August 8, 1830. Dr. Hector Humphreys was elected principal in 1831. He had been brought up a Congregationalist, but became a Churchman through reading tracts written by Dr. Harry Croswell in a time of controversy in New Haven. He was made deacon by Bishop Brownell, March 21, 1824, and ordained priest, March 6, 1825. He was made professor of languages in the newly organized Washington, now Trinity, College, Hartford. He also was rector of St. James's Church, Glastonbury, until he left for Maryland. Under him St. John's grew successfully. In 1835 Humphreys Hall was built, and in 1855 the college was reorganized and Pinkney Hall built soon after. Dr. Humphreys died June 25, 1857, in the sixty-first year of his age and the twenty-sixth of his incumbency. The Visitors elected to the vacancy Dr. Cleland Kinloch Nelson, a native of Virginia, who had been made deacon by Bishop Richard Channing Moore, July 11, 1839, and in 1847 was chosen rector of St. Ann's, Annapolis. Dr. Nelson made an efficient president, and only the approach of the Civil War interfered with his work. The college was closed in 1861, and the building used for hospital and garrison purposes. In 1866 the college reopened, with Dr. Henry Barnard, the well-known writer on education, in charge. He continued in office for a year, and resigned to accept the duties of United States Commissioner of Education. He spent the closing years of his life at his home in Hartford, Connecticut. Dr. Nelson was again called to the presidency, but retired after a few months. He died at Belvoir, Maryland, October 30, 1890, in the seventy-sixth year of his

age. James C. Welling was chosen president in the same year. Under him the standard was raised, and modern ideas of education were more fully carried out. The students increased from ninety to two hundred and fifty. In 1870 he resigned to become professor of belles-lettres in Princeton University. In 1871 he was elected president of Columbia College, Washington, District of Columbia. He also became chairman of the executive committee of the Smithsonian Institute and president of the board of trustees of the Corcoran Art Gallery. Dr. Welling wrote extensively upon educational and anthropological subjects. James Mercer Garnett was made president in 1870. He belonged to a family which had been distinguished as educators. A graduate of the University of Virginia in 1859, he served during the Civil War in one of the companies formed of students in the university where he was pursuing a post-graduate course. They were attached to the brigade of General Stonewall Jackson. He served through the war, and was present at the surrender of the Army of Northern Virginia under General Lee at Appomattox, April 9, 1865. In the fall of that year he commenced teaching at Charlottesville, Virginia. In 1867 he went to the University of Louisiana, near Alexandria in that state, as professor of Greek. He then became instructor in ancient languages and mathematics in the Episcopal High School of Virginia. Upon his return from Germany in 1870 he came to St. John's, where he remained ten years. He resigned in 1880, and for two years was principal of a university school at Ellicott City, Maryland. In 1882 he was made professor of English literature and language at the University of Virginia. Dr. John McDowell Leavitt was called to the vacancy of St. John's College, and under him the practical side of education was given much attention. He established a department of mechanical engineering, and obtained an engineer officer from the United States Navy Department as professor. He also equipped a complete machine shop. Four years were spent by Dr. Leavitt in Annapolis, with good results. Dr. Leavitt was born at Steubenville, Ohio, in 1824. He graduated from Jefferson College in 1841. He then studied law with his father and Judge Swayne. He was admitted to the bar. He practised for some years, and then became a professor at Kenyon College, and subsequently a professor at Ohio University. He entered upon the study of theology, and was made deacon by Bishop McIlvaine, June 21, 1862. He became president of Lehigh University, South Beth-

lehem, from which he went to St. John's. After his resignation he edited "The Church Review" and established "The International Review." He became professor of ecclesiastical polity and history in the Reformed Episcopal Seminary at Philadelphia. He died about 1898.

Among his works are:

Old World Tragedies from New World Life
Reasons for Faith in the Nineteenth Century
Visions of Solyma
Hymns to our King

Dr. Leavitt's successor at St. John's was William Hersey Hopkins. He was a native of Maryland, and a graduate of St. John's College in 1859. He was a tutor in the college until the Civil War. He was made principal of Anne Arundel County Academy. Upon the reorganization of St. John's in 1866, he resumed his tutorship, and afterward was elected professor of Greek and German. In 1881 he was made vice-principal. Dr. Hopkins remained in charge of the college for two years. In 1886 he was invited to organize the Woman's College of Baltimore, which had been established by the Methodist Episcopal Church. He performed the work thoroughly, and then resigned to return to St. John's in 1890, as professor of Greek and Latin. In 1886 Thomas Fell was appointed acting principal. He was able in two years to win such high regard that he was chosen president. Under him the college has been thoroughly progressive, and its reputation has increased. He was born in London, England, in 1851. His father was a surgeon on the British warship "Brandon," and died in the Crimea, in 1865. He was educated at the Royal Institution School, Liverpool, and in 1866 entered King's College, London, and from there proceeded to the London University. Upon his graduation he was for some years in Europe, Egypt, India, and China. He then came to the United States. He was appointed professor of ancient and modern languages at New Windsor College, Maryland, from which he went to St. John's. Dr. Fell is still the honoured head of the college. The centennial of the college was celebrated June 26, 1889. An historical address was made by Philip Randall Voorhees of the class of 1855. A centennial ode was read by Dr. Leavitt, and an address on behalf of the alumni was made by Dr. Leighton Parks, then rector of Emmanuel Church, Boston, now of St. Bartholomew's in the city of New York.

Joseph Jackson.

For sketch see Volume IV, page 484.

Margaret Judd.

Bethel Judd married Margaret Heron of Redding, Connecticut. She died at New London, January 29, 1828, aged fifty. Their children were:

William H. He died at the south, unmarried.

Anna Maria C. She died in her twenty-seventh year. She married Dr. George Fetterman of the United States Army, April 18, 1831. She left one child.

John. He lived at Williamsport, Pennsylvania.

Margaret Heron.

Henry Bethel. He became an officer in the United States Army, attaining the rank of colonel. He married Elizabeth Bonneau of Charleston, South Carolina. In 1858 he was living in Wilmington, Delaware.

The obituary notice for Mrs. Judd in the "Episcopal Watchman" for August 16, 1828, reads:

"Died, at New-London, on the 29th of January, Mrs. Margarette Judd, wife of the Rev. Bethel Judd, in the 50th year of her age. Friends whom we most wish to retain, are often the first to be taken from us. Those who seem most necessary to our happiness here, are often the soonest for whom we are called to mourn. Such would seem to be the case in the above dispensation of Providence, where the tenderest ties of affection are found severed by the hand of Him who is Allwise and Merciful.

"The person whose departure is here recorded, was one upon whose character we may dwell with sincere esteem. Long will the memory of this excellent woman be cherished. Her best eulogy, would be the record of her virtues; the strongest proof of her worth, the tears and affection of her friends, for they who knew her best loved her most.

"Gifted by nature with a mind of more than usual endowments, and capable of great refinement, the acquisition of knowledge and the cultivation of virtue were objects to which she devoted her childhood and youth, and through life she laboured for the improvement and happiness of those around her."

Ann Beach.

Ann Beach was the daughter and sole heiress of Evert Van Winkle, one of the original Dutch settlers of New Brunswick, New Jersey. She was married about 1788 to Mr. Beach, then missionary at Christ Church, New Brunswick.

The following obituary notice appeared on page 79 of volume v of "The Churchman's Magazine:"

"Departed this life on Sunday morning, the 24th of January last, Mrs. Ann Beach, the much respected consort of the Rev. Dr. Abraham Beach, an assistant minister of Trinity Church, New-York; and on Monday afternoon following, her remains were interred in the *Chancel* of St. George's Chapel. The assistant minister who officiated at St. George's on the next Sunday morning, in discoursing from the words 'Rejoicing in hope; patient in tribulation; continuing constant in prayer;' noticed the death of Mrs. Beach in the following words.

"'My brethren! it is not our custom to intrude upon the public view those sorrows of the heart which seek the shade of privacy and retirement. It is not our custom to indulge in those funeral panegyrics which, however just and appropriate they may sometimes be, too often degrade the pulpit of truth to the purposes of adulation, and praise the dead for the gratification of the curiosity and vanity of the living. But when the iron of affliction enters into the soul of one endeared to me not more by his sacred relation as a venerable servant of the altar, than by a kindness and attention which I may call partial; one endeared also to you by a long course of faithful and affectionate services, I should not excuse myself, nor would you excuse me, were I to fail to pour forth the accents of sincere condolence. The dispensation of an all-wise Providence has removed from him, when declining age requires all the attentions of affection, one who through the long period of forty years, had been the partner of his joys, the soother of his troubles, his tenderest and best of friends. He who has so often exhorted others to be 'patient in tribulation,' to 'rejoice in the hope' of the favor of the Lord, and to stay themselves upon their God, now needs all those consolations which he has sought to administer to others. And these consolations richly abound: for it is the 'Lord who gave, it is the Lord who hath taken away, and blessed be the name of the Lord.' 'To the upright there springeth up light in the darkness.' She, at whose separation from him, his soul mourns, has gone but a little while before

him to the joy of her Lord. How faithfully she served that Lord who was her refuge, her strength, and her redeemer, they best can tell who have witnessed that unaffected piety which swayed her bosom, that sympathy, friendship, and benevolence which shone forth in her life. How lively was this sympathy, how sincere this friendship, how extended this benevolence, the sighs and tears of many, very many who now mourn her departure, will bear powerful testimony. How faithful she was, how tender, how unremitted in the discharge of all the duties of a wife and a mother, is deeply recorded in the unutterable grief of a bereaved family. Yet in the midst of sorrow, cause of thankfulness have they, that the 'rod' of a righteous God is tempered with mercy. They yet enjoy the blessing of a Parent whose sacred office and parental affection will excite him to lead his mourning children to that divine 'Hope' which will cause them, to be 'patient in tribulation;' to rejoice in the favor and protection of him who is a sure 'refuge in the time of trouble;' and finally to meet the king of terrors with that holy composure and peace with which that best of mothers, of whom they are bereaved, bowed to his stroke. Under that altar, where her venerable partner so often joins in celebrating the most sacred office of our religion, and in dispensing that 'body and blood,' which nourish to 'everlasting life,' her body slumbers in peace; while her soul, at rest in the paradise of God, anticipates with holy joy, the glorious morn of the resurrection. At this altar, let those to whose souls her memory is so dear, celebrate the love of their God; devote themselves to the service of that Redeemer who bought them with his precious blood; and with believing hearts partake of the pledges of pardon, of peace, and of immortality. Then, 'when Christ who is their life shall appear, they also shall appear with him in Glory;' and, among the beatified spirits of heaven, so united to their departed friend never to be separated more. My brethren! let us all be excited to imitate the example of those 'who by faith and patience have inherited the promises.' Let us all be 'constant in prayer' to the God of all grace, mercy, and consolation. Then, we shall 'rejoice in hope;' we shall be 'patient in tribulation;' and finally pass through all the changes and sorrows of this mortal state, to a 'rest eternal in the heavens.'"

[From Seth Hart]

Hempstead 21st Mar. 1808.

Brother Hobart,

UNDERSTANDING that a Mr Cooper has lately been admitted to Holy Orders, that he is a native of the eastern part of the Island & that he will visit his friends that way soon, you will oblige me by presenting my compliments to him & requesting him to give me an opportunity of becoming acquainted with him by calling on me as a brother whenever he may come this way,—& if it be convenient wish him to spend a Sunday with me.

I have procured Mr Howe's answer to Dr Miller & think it very handsome, pertinent & forceable—& if Dr Bowden's larger work should prove equally good, as I doubt not it will, I think the little Presbyterian Doctor will have something more to do & say before he & his brethren can be fully accredited as truly Gospel Bishops. But however well you & others may write in defence of Episcopacy, it is but beating the air (generally speaking) while people are so careless as not to read, or so prejudiced in reading as willfully to shut their eyes against the plainest truths illustrated by the plainest possible proofs. And such is the case with most men at this day. The cause however is worthy of your zeal & your labours will doubtless do good, & entitle you to the thanks of all good men & the blessings of heaven

your friend & Br

Seth Hart.

P.S. Shall be very happy to see Mr Howe at Hempsd when in orders.

Superscription:
Revd. J. H. Hobart 46 Greenwich St. N. York.

ANNOTATIONS

Joab G. Cooper.
For mention see notice on Christ Church, Hudson, Volume III, page 489.

Thomas Yardley How.
For sketch see page 435.

Samuel Miller.
For notice see page 394.

John Bowden's Letters.
For notice see page 468.

[From John Churchill Rudd]

Eliz. Town, March 25, 1808.

My dear Sir,

Mr Chapman will hand you my advertisement wh. you will have the goodness to alter, *just as you please*—My terms must be I think, 120$. each lad finding his own bed, and bedding and paying his tuition bills at the Academy which will be about 20$ per ann.—should you think this too much, and not likely to succeed, say board, $105, which will make the expense 50£ pr ann.

Be so good as to tell me as soon as convenient if in your power, the substance of a late conference between Bishop Moore and the Rev. R. Moore on the subject of extempore praying, societies, &c., &c.,—Mr Burrows is very busily employed exalting the last mentioned Rev. Gentleman at the expence of almost all others—and among our opponents here talks very loudly against the clergy.—He you may depend is doing much mischief just now—He keeps himself at a great distance from me—But as a Christian and his clergyman I am determined to expostulate with him seriously as soon as I shall have it in my power.

The frenzy rises higher and higher every day, and their leader sinks in the same proportion in my opinion,—*inter nos*. We are to have a meeting in a few days to try if we can sell the pews, or rather if we can get general consent for it,—if so we shall proceed to enlarge the Ch. *Now if ever, is the time*.

A report of a delicate nature, wh. was the subject of a *late* conversation between us, I have strong reasons for believing

is better founded than we then supposed it was—I hope I may have been misinformed, but fear I am not.

Yours Affect^ly

JOHN C. RUDD.

Superscription:

REV. D^R HOBART, No. 46 Greeenwich St., New York.

ANNOTATIONS

James Chapman.

For sketch see page 343.

John Churchill Rudd's Advertisement, 1808.

The following advertisement appeared in the "New York Evening Post," Wednesday, March 30, 1808:

REV. JOHN C. RUDD

Residing in the healthy and pleasant village of Elizabeth Town, New Jersey, 15 miles from the city of New York, proposes to take a small number of young gentlemen into his family as boarders.

He offers the following inducements for gentlemen to place their sons and wards under his care—In the village there is an Academy, where are taught all branches of literature, preparatory to a Collegiate Education, under the direction of Mr. H. Mills, who for nearly two years past has acted as instructor much to his own credit and the advantage of his pupils. The Academy is regularly visited by a board of trustees, and every exertion is made to render the institution flourishing and useful. J. C. Rudd pledges himself diligently to watch over the morals and general deportment of those committed to his care. He will devote a portion of every day to directing and aiding them in the preparation of the recitations for the Academy. In this way to a considerable degree, Academical and Private Instruction will be blended. In Elizabeth Town there are likewise schools for instruction in the French language, &c.

For further information parents and guardians are referred to the Rev. Dr. Hobart, No. 46 Greenwich street, New York.

N.B. Regular, safe and frequent intercourse is daily maintained between the city of New York and Elizabeth Town.

Elizabeth Town Academy.
For notice see page 297.

Benjamin Moore.
For sketch see Volume II, page 230.

Richard Channing Moore.
See sketch which precedes his letter of June 25, 1814.

Stephen Burrows.
For notice see page 492.

[From Paul Trapier Gervais]

Philadelphia April 3, 1808

Dear Sir,

I Received your favour of the eight ult: thro the hands of your friend Mr. Robertson. I can not but feel myself greatly obliged to you for this marked attention. He has been polite enough to call on me several times. Company during my confinement was a great comfort to me. I have been for a few weeks past in some measure liberated. I walk about the Streets thro' the day & amuse myself in looking at the different buildings. The Doctor will not yet allow me to go out in the Evening. I do however occasionally transgress his directions.

I have heard nothing from lately from Mr Bowen: But am induced to believe that he will settle in N. Y. A letter which I received from my Brother in Charleston dated March 3rd says Mr Bowen is actually I understand going to New York. Unfortunate event! If you were fully acquainted with the state of the Church in S. C. I think you would not be surprised that Mr Bowen did not return an answer immediately to the Bishop. You think that the impression made by Mr B's Conduct & conversation on his friends, was that in case of a call he would certainly go to N. Y. I do not coincide in opinion with you. This might have been the sentiments of some but certainly not of all his friends. For one of our friends says' I have to inform you that our friend Mr Bowen has a call from the vestry of T. C. his compliance however I consider as doubtful. But tho' this might be said in case he should not remove yet I believe now that he will. If he should remove I think that it would be advisiable to try & substitute some respectable clergyman a little advanced in life in his situation. All the

clergymen in Charleston at present are in my opinion too young, none of them are in priests orders.

With regard & Esteem

Yours Sincerely

PAUL T. GERVAIS.

REV. J. H. HOBART.

Superscription:
REVD J. H. HOBART, D.D. New York

ANNOTATIONS

James Robertson.
For sketch see Volume I, page 51.

Nathaniel Bowen.
See sketch which precedes his letter of April 20, 1808.

[From James Kemp]

My Dear Sir,

YOUR letter of the 22d of March, which reached me last week, was highly gratifying, on several accounts, but most particularly, because you told us we should soon see you in Cambridge. My family and those to whom I have communicated this, are quite delighted. I beg you to allow yourself as much time as possible to be here, and unless you inform me expressly to the contrary I shall notify my congregation, that you will be here on Sunday the 8th of May. If Forbes' Life of Dr Beattie and Bp. Porteus' last piece on the Advantages of Christianity are to be had in New York, be so good as to bring them with you.

I am much pleased with the prospect of the Magazine's being transferred to your City. It will answer better on many accounts. New York is more central and, there are much better means of obtaining a supply of good matter. Besides it seems to be the seat of opposition to the Church. Some of your pieces in the late nos I perfectly knew, particularly the letter respecting Miller & the answer to Dr Mason's attack on the Church, as to persecution. I imagine, I am not mistaken. I am highly gratified to hear that Dr Bowden's Book is so nearly ready, nor can I entertain a doubt, but it will answer the high character you have given of it. The object I would wish to accomplish by my Letters is this, to shew that Miller can be easily confuted, even from his own materials, without any great extent of research or depth of learning, notwithstanding his work has been extolled as unanswerable. I beg you to take any liberties whatever with my pieces. And when you become Editor, I think I can procure some more subscribers. As you have relinquished your first plan, I think you might write a

very useful Pamphlet on the Reformation. Unless Dr. Bowden's work is much larger, than I imagine, I can hardly suppose, that he will be able to treat that subject at sufficient length. Nay indeed to take up the subject at the commencement, and to have the various opinions and positions till the reformation was completely effected would make a small volume.

As my pieces are to pass thro' your hands, for the sake of saving some writing, I have not written out my quotations from Miller, nor indeed some from Scripture, but have put down a few words of the beginning & then a dash, with a few of the last words. Supposing you might arrange the matter for May before you set out on your journey, I have sent you my second Letter.

My Nephew is now at Portland. He was some time with the squadron near your City, but as he was sometimes the first Lieu: and generally among the highest on the station he complained that his time was incessantly engaged, and lamented that he had never seen you.

My Dear Hobart, I do look forward to the time when I shall see you with infinite delight. God bless you & grant you a safe passage. My family beg to be kindly remembered to you. With tenderest regard for Mrs Hobart I am

Yours sincerely Jas. Kemp.

April 4. 1808.
Cambridge.

No superscription.

ANNOTATIONS

William Forbes.

William Forbes was born at Pitsligo, Scotland, in 1739. He turned his attention to business as well as literature, and founded, in conjunction with Sir James Hunter Blair, the first banking establishment in Edin-

burgh. In 1806 he published the "Life and Works" of James Beattie, the poet, in two volumes. A second edition in three volumes appeared in 1807, and the third in two volumes in 1824. William Forbes died in 1806.

James Beattie.

James Beattie was born at Lawrence Kirk, Kincardineshire, October 20, 1735. In 1749 he was sent to Marischal College, Aberdeen, where he remained four years. He studied divinity for a while, but did not take orders. In 1758 he was appointed usher in the grammar school of Aberdeen, and in 1760 he became professor of moral philosophy and logic in Marischal College, which post he retained until a short period before his death. He married Mary Dun, daughter of the rector of the Aberdeen grammar school, in 1767. The death of his two sons, one in 1790 and the other in 1796, greatly impaired his health, and he died August 18, 1803. Beattie's fame rests on his poetical works. His first volume of poems was published in 1760. The first book of "The Minstrel" appeared in 1771, and the second in 1774. In his life-time the "Essay on Truth" and other philosophical essays attracted a great deal of attention.

Beilby Porteus.

For notice see Volume III, page 206.

The Churchman's Magazine.

For notice see Volume III, page 420.

John Mitchell Mason.

For mention see page 230, and for notice see Volume VI.

John Bowden.

See sketch which precedes his letter of August 15, 1809.

Samuel Miller.

For notice see page 394.

Edward Noel Cox.

For notice see page 375.

JOSEPH JACKSON

[From Joseph Jackson]

T. C. Maryland, Apr. 6. 1808.

My dear Friend,

YOUR truly kind & most acceptable Epistle by Mr Stephens, dated Sept. 23, 1807, has called for an Answer long ere this: And I should charge myself with Negligence & Ingratitude, were I not conscious that my situation rather than the least want of Inclination, or any Indifference, has been the Occasion of so long Delay. It was the most seasonable & consolatary, the most refreshing & delightful (if any Thing could be delightful to me at that Time) that could be imagined. It found me a Prey to Anxiety, & in the first Stage of an Indisposition, which as it advanced, grew to a severe & obstinate Ague & Fever, which held me mostly to the Middle of Winter. My Anxiety you will ascribe to the proper Cause;— as you would learn, that poor May was fast declining. She lingered a few weeks, & then took her Leave of earthly things. I was not able to see her, a Fatality seemed to attend every effort I made. I set out repeatedly, but from growing Sickness, or Debility, was as often obliged to halt by the Way. The very Day on which the fatal Intelligence was announced to me I had advanced upwards of two Miles on the Road, & met Dr Martin, who told me she had breathed her last that Morning. My Emotions I was under no Necessity of concealing, as he was a particular Friend, & knew my Situation. I now doubt not the Goodness of God in this as in every Event, &, I trust, am far from murmuring; but freely say, "The Lord gave, & the Lord hath taken away, blessed be the Name of the Lord." I cannot however forget the Day when I had to pronounce these Words officially: And truly, my Friend, the Subject is still so painful to me, that I care not to mention it to any Creature.

I could not even to *you*, otherwise than, as at present, in writing.

It is pretty evident, that there are Times with all or most of us when "the Arrows of the Almighty stick fast in us, & his Hand presseth us sore." My affliction indeed has been a wounded Spirit & disordered System. I know not that my health has been recovered entirely even yet; tho' I am told that I appear fatter & heartier than ever. Since I got better, my Mother has had a very violent Cough which has filled me with Apprehensions. It seems to be the Remains of the Influenza, which was so severe upon us all last Fall: It is not yet removed, nor much mitigated; but, as the warm weather comes on, I have hopes it may wear off.

You see how much I calculate on your friendly Indulgence. So occupied have I been with our own Case, that I have not yet expressed that solicitude which I feel for your health & that of your Family. You were not Strangers to the Influenza, in N. York, which appears to me among the most serious of Sicknesses. Glad shall I be to hear, that it has left none of its usual Effects upon any of you.

The Books by M[r] S arrived safe; & as I was glad to see them all, so particularly those which you had selected of your own Accord—Laurence's Sermons, & Cooper's Manual of Divinity. Laurence is the only Expositor, who has precisely & fully answered my Idea upon the Articles which he has treated. I hope you will never hesitate to send me such recent Publications as you think will be acceptable. I must beg it as a Favour, & shall always acknowledge it as a very particular one. With Respect to the Balance then due to me, you were uncertain; but supposed it to be more than your Statement of 8 Dollars. It is, or rather was, exactly 9 Dlls 75 Cts., as the Books you sent me upon your return f[m] Maryland amounted to 10 Dlls.

25 Cts., & my subsequent Remittance was 20 Dlls. I should not mention it, but to satisfy your Mind. If I find that the Gentleman by whom I hope to forward this, goes immediately to N. York, I purpose to enclose a trifle to your Care, that you may be so obliging, if you please, as to procure any other Book or Books for me, which may appear desirable. Your own answer to Dr Miller, or Dr B's, or both, may perhaps be now published, & I wish by all Means to have them. Perhaps *the Tracts* are arrived from England since you wrote. It has occurred to me, that possibly some kind Brother may take Charge of a small Bundle on his way to the Genl Convention in Balto But the most pleasing Hope of any Thing from the Northward on that Occasion, is that of seeing you there. I have a Thought of going over to Balto at the Time, tho' I have not the Honour of being entitled to a Seat in the Convention: but, write me, if you expect to be there, & I will certainly suffer no trifling Cause to prevent my Attendance. Endeavour also to make your Arrangements so as to admit of your calling upon your Acquaintances of the E. Shore. You are not to be told, that the State Convention meets at Easton this year:— How rejoiced we should be to have you with us!

I have done myself the Pleasure of a letter to Mr. Judd at Annapolis, & have had the Comfort of a most affectionate Answer from him. I still hope, that the Church may not be precipitated into the Pit which her Enemies have dug for her, it has pleased God to preserve to her some such excellent Men as Intercessors & ministering Servants to her.

Our Friend Kemp improved his sick hours last Fall in writing. The subject he has told you. He is now fettered by a School, which I am sorry for. I wish you would press upon him the Expediency of a very able Assistant, who might relieve him effectually. Dr Miller's Letters are admired as ingenious,

not ingenuous. Their effect I am unable to ascertain but am very desirous for an Answer to accompany them. Let me hear from you, I beg you, speedily. I should be willing to trouble you with more, but that I indulge the Hope of seeing you in a short Time. Present me, pray, to Mrs H. & believe me to be with the sincerest Respect & affection Rev & dear Sir,

Your friend & Brother

Jos. Jackson.

Apr. 10. 1808.

P.S. Mr. Hawley has ten Dollars, to be given into your hands, if you will be kind enough to take charge of it, & to lay it out as you see Occasion agreeably to the Request above. Affectionately &c J. J.

Superscription:

The Revd. Dr. Hobart City of New-York.

ANNOTATIONS

Daniel Stephens.

Daniel Stephens was a native of Maryland. He was made deacon by Bishop Claggett, February 19, 1809. He was appointed rector of St. Luke's Parish, Queen Anne County, and in 1811 of St. Paul's Parish in the same county, where he also conducted a large school. In 1816 he removed to St. George and Havre de Grace Parish in Harford County. For seven years he was a member of the standing committee and a delegate to the General Convention, and in 1818 he was the Convention preacher. In 1820 he removed to Staunton, Virginia. In 1829 he accompanied Bishop Ravenscroft on his visitation to Tennessee, and remained as rector of St. Peter's Church, Columbia. In 1834 Dr. Stephens removed to Bolivar, where he organized St. James's Church, and remained there until his death, November 24, 1850, in the eighty-third year of his age and forty-second year of his ministry.

May Chamberlaine.

In the Eastern Shore "General Advertiser" for October 20, 1807, is this notice:

"Departed this life on Tuesday last Miss May Chamberlaine, daughter of Samuel Chamberlaine, of this County."

This evidently is the "May" to whom Mr. Jackson so touchingly alludes in the above letter and in that of September 22, 1806, on page 187. She was the third child of Samuel Chamberlaine, III.

Further particulars regarding May Chamberlaine will be found in an annotation to the letter from Joseph Jackson of February 16, 1809, in Volume VI.

Ennalls Martin.

The following information respecting Dr. Martin is taken from the "Medical Annals of Maryland," by Eugene Fauntleroy Cordell:

Ennalls Martin, the founder of the Medical and Chirurgical Faculty of Maryland in 1799, was born at Hampton, Talbot County, Maryland, August 23, 1758. He was educated at the Newark Academy, Delaware, and was a pupil of Dr. Shippen of Philadelphia. He was surgeon's mate to the Maryland Line in the Revolution from June 1, 1777, to February 16, 1780; M.B., University of Pennsylvania, 1782; began practice at Easton, 1782; orator, Medical and Chirurgical Faculty, 1807; M.D. (Honorary), University of Maryland, 1818; president, Medical and Chirurgical Faculty, 1815–20, declining reëlection in 1820. He resided at Baltimore for some years, about 1815–20. He was the author of "An Essay on Epidemics of the Winters of 1813 and 1814 in Talbot and Queen's Counties, Baltimore, Maryland," 1815. He was a devoted and scientific agriculturist. From his brusque manners he was called the "Abernethy of Talbot." Of great bodily strength, tenacious of his opinions, delighted in surgery, a zealous follower of Rush. He died at Easton, December 16, 1834, leaving a large family. His wife, Sarah Haywood Martin, died June 3, 1835, aged sixty-eight.

Thomas Scott.

Mr. S. was probably Thomas Scott, a native of Scotland, who was made deacon by Bishop White, September 29, 1787. In 1793 he was appointed assistant professor of grammar in St. John's College, Annapo-

lis, and in 1794 was elected rector of St. James's Parish, Anne Arundel County. In 1796 he removed to Somerset Parish, in Somerset County. In 1800 he became rector of St. Peter's Parish, Montgomery County, and in 1803 of Queen Anne Parish, Prince George County. He served for some years on the standing committee. He returned to Scotland in 1812.

Richard Laurence.

Richard Laurence was born in 1760. He was appointed rector of Mersham, Kent, and in 1822 he became professor of Hebrew and canon of Christ Church, Oxford. In 1814 he was consecrated Archbishop of Cashel. He died in 1839. He published many theological works, the best known of which are:

The Bampton Lecture for 1804, of which a third edition appeared in 1838
On the Unitarian Version of the New Testament, 1811
On Griesbach's Edition of the New Testament, 1814
Ascensio Isaiae Vatis, 1819
Book of Enoch, 1821

Oliver St. John Cooper.

The volume referred to by Mr. Jackon is: "A Manual of Orthodox Divinity, or Religious Principles in Plain and Easy Language. London, 1806." A second edition was published at Shefford about 1842, containing a brief memoir of the controversy by J. C. Pigot.

The author of the manual was a son of Oliver St. John Cooper, incumbent of the parish of Milton, in Bedfordshire, England. He matriculated at New College, Oxford, February 7, 1758, at the age of sixteen, and graduated as bachelor of arts in 1762. He was ordained soon after. He became vicar of Wimmington, Bedfordshire, where he died about 1803. Among his other publications are:

Four Hundred Texts of Holy Scripture with their Corresponding Passages explained to the Understanding of the Common People. London, 1791
An Historical Account of the Parish of Wimmington in the County of Bedford
An Historical Account of the Parish of Odell in the County

Both these "Accounts" form a part of the voluminous and valuable "Topographica Britannica" edited by John Nicolas and Richard Gough, and published from 1780 to 1790 in fifty-two numbers.

Samuel Miller.

For notice see page 394.

John Bowden.

See sketch which precedes his letter of August 15, 1809.

Religious Tracts.

For notice see page 195.

Bethel Judd.

For sketch see Volume III, page 393, and for notice see page 403 in this volume.

James Kemp.

For sketch see Volume III, page 336.

Kemp's Parochial Lectures.

The lectures referred to were evidently for parochial use. A careful examination of the published writings of Bishop Kemp shows no work upon that subject.

William Hawley.

For notice see Volume III, page 255.

ALEXANDER VIETS GRISWOLD

ALEXANDER VIETS, a son of Elisha and Eunice (Viets) Griswold, was born at Simsbury, Connecticut, April 22, 1766. His father was a substantial farmer, with a large estate, which he profitably cultivated. He was a descendant of Matthew Griswold, one of the company of the Rev. John Wareham, who came to Nantasket in 1630, and five years later founded Windsor on the Connecticut River, one of the three original towns of the Colony of Connecticut. His mother was the daughter of John Viets, who had successfully developed the copper mines near Simsbury, purchased by his father, Dr. Alexander Viets, a skilful physician from Germany, who came to New York early in the eighteenth century, and in the hope of bettering his fortunes had invested in the Simsbury mines. The young Alexander was carefully educated under the guidance of his uncle, the Rev. Roger Viets, who was a man of great intellectual force, and had one of the best libraries in New England. He was the missionary at St. Andrew's Church, Scotland, as that part of Simsbury was called, and in a wide circuit. The boy gave great pleasure to his uncle, for he early showed unusual ability, and at an early age mastered Greek and Latin as well as the higher branches of mathematics, for which he always had a great fondness. While it had been the intention of his father and the cherished desire of his uncle to send him to college, it was found impossible in those days succeeding the Revolution, when the farmers particularly felt the scarcity of money. For a time young Alexander turned his attention to the study of law, working also upon his father's farm and occasionally upon those of his neighbours. The ravages of the Revolution and the intense dislike of many in Connecticut for the Church of England made the lot of the missionaries remaining in the state very hard and difficult. Mr. Viets was a fearless loyalist and had suffered for his principles. He listened favourably to the proposition of the British government to furnish the American clergy with glebes and parishes in Nova Scotia or New Brunswick. In 1785 he visited the Provinces. It was intended that Alexander Griswold should accompany his uncle when he finally removed, but various strong reasons were urged against it by members of his own family and that of his wife, for he had recently married Elizabeth Mitchelson. He still pursued his course in law when Mr. Viets sailed with his family in 1786

for their new home. For twenty-five years Mr. Viets was the faithful rector of Digby, Nova Scotia, where he died in 1811, in his seventy-fifth year. His successor at Simsbury, the Rev. Ambrose Todd, was a faithful parish priest. Conversations with him revived in Mr. Griswold's mind the early desire of his heart, and he determined to study for the holy ministry, which he did under the supervision of Mr. Todd.

While a candidate Mr. Griswold acted as lay reader in Cambridge (now Bristol), Plymouth, Harwinton, and Northfield. He also received invitations to take charge of St. James's Church, Waterbury, and Christ Church, Redding. He spent several Sundays in each place, and received from each a unanimous call. He determined, however, to remain in his larger and harder field. He was made deacon by Bishop Seabury in Christ Church, Stratford, June 7, 1795. Mr. Griswold continued the method he had pursued as lay reader. The parishes were eight miles distant from one another. He gave one quarter of his time to each of the parishes of Trinity Church, Northfield, and St. Mark's, Harwinton. The other half he devoted to St. Matthew's, Plymouth, to which the Churchmen of Cambridge then came. Mr. Griswold was ordained priest by Bishop Seabury in St. Matthew's Church, Plymouth, October 21, 1795, the day of its consecration, in the presence of the clergy of the diocese then assembled in Convocation. He was the last person ordained by that Bishop. Many stories are told of the power and usefulness of the missionary rector, whose services extended to every part of his charge, and the great respect and affection that were given him. In the spring of 1803 Mr. Griswold visited Bristol, Rhode Island, by special invitation. He officiated in St. Michael's Church, then vacant by the resignation of Abraham Lynsen Clarke. His manners and sermons so impressed the people that they ardently desired him to become their rector. In the fall of that year James Usher brought a renewed invitation and formal call to Mr. Griswold, in his parsonage at Harwinton, which he again declined. In the winter, however, a third and even more urgent call was brought to him by William Pearse, a warden of the parish, who represented the condition of the Church people of Bristol in such terms as induced Mr. Griswold to debate seriously his duty and promise to accept if Bishop Jarvis and his clerical brethren thought it best. Finally, in May, 1804, he became rector of St. Michael's Church, Bristol, a parish with a long and

honourable history, where the faithful John Usher the elder, and his son, the self-denying priest, had ministered for nearly eighty years. Here he lived in peace and contentment, finding in village life a great contrast to his bleak mountain parish, but occupying himself in the same constant round of pastoral labour and earnest services and sermons.

When the plan for a confederation of the dioceses in New England, with the exception of Connecticut, was formed, and the Convention of clergy and lay deputies from Massachusetts, Rhode Island, New Hampshire, and Vermont met in Trinity Church, Boston, on May 31, 1810, the rector of St. Michael's was chosen as Bishop of the Eastern Diocese. He earnestly protested his unfitness for such an office and immediately declined, but was urged to consider the matter, to which he consented. At length he wrote his acceptance. Humanly speaking, it was this act which saved the Church in New England from perishing by neglect. His consecration was delayed for many months, as it was almost impossible to gather the canonical number of three Bishops in any convenient city. Bishop Provoost, owing to his failing health, had been living in retirement for nine years, Bishop Claggett was too infirm to travel far from home, Bishop Madison considered the obligations he had assumed as president of the College of William and Mary superior to those connected with his Episcopal office, and Bishop Moore had been stricken with paralysis. It was expected that three Bishops would attend the session of the General Convention to be held in New Haven in May, 1811, and it was arranged by the Presiding Bishop that the consecration of Mr. Griswold and Dr. Hobart, who had been elected shortly before as assistant Bishop of New York, should take place in New Haven. When, on May 21, the session opened in Trinity Church, New Haven, only Bishop White and Bishop Jarvis were present. Bishop Claggett had proceeded only a short distance from home when he was compelled by a sudden illness to return. Under those circumstances efforts were made to learn whether Bishop Provoost felt able to join in the consecration, if it should be in the city of New York. He readily gave assurances that he would be present if his physical condition permitted. It was for this reason that the consecration of Mr. Griswold and Dr. Hobart was in Trinity Church, New York, on May 29, 1811, the consecrator being Dr. White, the Presiding Bishop, assisted by Bishop Provoost and Bishop Jarvis. That day marks

an era in the American Church. The story to which Dr. McConnell gave currency in his "History," that Bishop Provoost made a protest and refused for a long time to enter the chancel because his brother Bishops and the Bishops elect did not have the large Episcopal wig, which he considered essential and always wore in Episcopal functions, is without any foundation in fact. Dr. John N. Norton, on page 175 of his "Life of Bishop Provoost," gives an account of the services evidently based upon contemporary accounts before him when writing his book, from which it appears that the services had already commenced when Bishop Provoost reached the church, and that he entered the chancel at the close of the Morning Prayer and read the Epistle. In the sketch of Bishop Hobart in Volume I, page cxxiv, some other particulars of the consecration are given. The story of the wig refers to the consecration of Bishop White and Bishop Provoost at Lambeth in February, 1787, when it was Dr. White who appeared without a wig, as is shown by the following extract from "The Churchman's Magazine" for October, 1854, page 630:

"Increased in reverential interest by his wearing—as he only, it is believed, of all our Bishops, ever wore—the large English Episcopal wig. Bishop White said that, at the joint consecration of himself and Bishop Provoost, the latter having procured a wig, the former preferred dispensing with it; although his old friend, the Rev. Mr. Durche, his predecessor in his Philadelphia Rectorship, then in England, offered the use of his for the occasion. The then peculiarity of consecration without a wig, and of a Bishop's appearing in his proper habit without one, was the subject of conversation at the Archbishop's after the services, when it appeared that Bishop White had precedent in the case of no less a personage than Archbishop Tillotson, whose portrait, among those at the palace, was without a wig."

The new Bishop retained his parish, but made systematic plans for a visitation of his enormous dioceses. It is not necessary here to detail the events of a long Episcopate, in which there were many hardships, much wise and patient work, and a constant upbuilding of the Church throughout the dioceses over which he so gently and yet firmly ruled. In 1830 he resigned his beloved parish and removed to Salem, Massachusetts, where he became rector of St. Peter's Church. In 1835 he relinquished all parochial work and made his home in Boston. On February 14, 1843, he made a call upon his recently consecrated coadju-

tor for Massachusetts, Dr. Eastburn, and falling upon the doorstep, died instantly of apoplexy. He was in the seventy-sixth year of his age and the thirty-fourth of his Episcopate. He had been the Presiding Bishop of the American Church since 1836. Bishop Griswold had fourteen children. One of them, George, entered the holy ministry, but died before his father. His son-in-law, Dr. Stephen H. Tyng, says of him:

"In May, 1819, I first saw him in Bristol. He was at work in his garden by the side of his house, as I walked towards it—the same venerable, dignified man, but in a relation in which I had never seen him before. It is hard for us in age to account for all the relative impressions of our youth; but such had been the veneration with which his public and official character and ministry had inspired me, that had I come suddenly upon Washington, holding a plough in his field, it would not have arrested my attention more than did this first view of Bishop Griswold, hoeing amidst the cabbage stalks which he had planted in his garden. Episcopal boys in New England, in those days, were brought up with a reverence for the office of a Bishop, which has also become one of the bygone things. It was not as a common minister of venerable age that I regarded him. And whether others can enter into the feeling or not, I felt a peculiar awe, which led me to stop in silence, and observe him for some time, before I entered his house. Yet there he met me just as familiarly as if I felt a perfect equality to him. A few months afterward, I became a member of his congregation, and a student under his direction. Two years passed away in this happy personal relation before he sent me out to preach the Gospel, as God had taught me through him. They were years of the happiest possible intercourse. He was always the same kind, wise, and faithful guide and teacher. The nearest acquaintance only increased my reverence, as it increased my affection. I cannot but say, even now, that I look upon him as a wonderful man. He knew everything. He could answer every question, and meet every objection. Yet his relations to us, and to the poorest of his flock, brought him out always, in the most humble and complying character, to meet every difficulty, and to tranquillize every disquietude, personal or social. Should I select a position in which I remember him with perhaps the most vivid delight, it would be of our private religious meetings, where, in the dim light of a few rustic candles, he would sit and expound

the word of God, and then give room to the voice of exhortation and prayer, from the students or other Christians, sometimes even females who felt an impulse to speak or pray. He had a peculiar regard for the freedom of the spirit, which, when sometimes some of the younger Joshuas were led to say, 'My Lord Moses rebuke them,' would at once refuse to interpose any command. He delighted in social religion, and in making these meetings as completely social as was possible, divesting them from all formality, and himself from any mere adventitious circumstances or superiority. I see him often as he was, seated in the clear obscure of these evening gatherings, his white head shining amidst all the light which could be gathered for him on a little table by his side, and his people crowding from his side to the distant door. It was a solemn, happy, peaceful place and scene. It was a high, holy and honourable employment. Nothing has ever impressed me more. Upon nothing in life past does my memory more delight to dwell. Days, and persons, and employments like those, are also all bygone, never to return." [*Sprague's Annals, vol. v, p.* 422.]

Dr. Heman Humphrey says:

"Bishop Griswold (I speak of him as he was when I knew him, and I never heard that any change subsequently occurred) belonged to the class of Episcopalians commonly called Low Church, and his Christian regards and sympathies were far from being limited to his own denomination. But, while his Christian affections went out towards all who love our Lord Jesus Christ in sincerity, he was, from conviction, a decided Episcopalian, and conformed faithfully, as he was bound to do, to the order of his Church. As I call up his revered image before me now, after the lapse of more than half a century, I think of him, not merely as a good minister of Jesus Christ, but as a model in all the relations of life." [*Sprague's Annals, vol. v, p.* 420.]

His younger friend, Thomas March Clark, afterward Bishop of Rhode Island and Presiding Bishop, says in his "Reminiscences," on page 69:

"It must have been a toilsome life for the good Bishop, in addition to all his work at home, to journey periodically over nearly all New England at a time when the facilities for travel were so poor and the roads so abominable, but he went through it all quietly and without complaint, always on time—unless the coach broke down—shirking no duty, jogging about silently with his pocket Homer in his hand,

always ready to read but never over-ready to talk, and usually making it his first inquiry, when he arrived at his place of destination, 'how soon he would be able to leave'—not because he wished to slight his work, but from the fear that his conversational resources might not hold out. It was my privilege to be an inmate of his family for some time after my ordination, and I had the opportunity of knowing him as you know another by living with him. After breakfast, as we sat for an hour by the parlor fire, he would sometimes unburden himself with considerable freedom, and I wish that I had kept a record of his curt, pithy sayings, many of which were worth remembering. Humble and modest as he was, he had a very becoming sense of what was due to his dignity and office. At a time when one or two rather high-flying clergymen annoyed and irritated him, he said to me, 'I have observed that the men who magnify my office most persistently in public are apt to give me the most trouble in private.'

"A prominent rector in Boston, having called to consult him about some parish matters, asked him incidentally if he did not think it might be well to get Bishop Hobart's opinion on the subject; a remark which the good man treasured up, as he was wont to do in such cases, until the time came for a settlement. After a while the same clergyman came to confer with him on some other matter, when the Bishop quietly suggested that he had better consult Bishop Hobart.

. . . . . .

"At a little clerical dinner at the bishop's house, where of course there was abundance of talk, although as usual the bishop himself was very silent, Dr. Tyng turned to him and said: 'Bishop, why don't you talk more?' The defect of silence could not be charged against the doctor. 'I talked a great deal when I was young,' was the reply, 'and said a great many foolish things, but I have never been sorry for anything that I had not said.'

. . . . . .

"With a feeble voice and a very quiet manner, it was wonderful that he could make his sermons so impressive, but the *substance* was there, the thing that men needed—'the truth as it is in Jesus.' The last sermon that I heard him preach was from the text, 'Gather up the fragments which remain, that nothing be lost,' and it will never be obliterated from my memory. On an afternoon not long after this some one

rushed into my house and said that Bishop Griswold had just died on Bishop Eastburn's door-step. I lived close by, and in five minutes I was looking upon his prostrate form lying on the floor, wrapped in his dark blue cloak, noble in death, placid and peaceful as if he were an angel asleep; and when the shades of night came on I took his body to his home, and with my own hands arranged him for the bed from which he was to rise no more."

Bishop Griswold's chief publications are:

A Sermon delivered in Trinity Church, Boston, at the First Meeting of the Convention of the Eastern Diocese, 1810

An Address to the Diocesan Convention at Windsor, Vt., 1816

Christ's Warning to the Churches; A Sermon delivered at the Opening of the General Convention of the Protestant Episcopal Church in the United States of America, assembled in Trinity Church, in the City of New York, 1817

An Address to the Biennial Convention, held at Greenfield, Mass., 1818

Pastoral Letter to the Members of the Protestant Episcopal Church in the Eastern Diocese. 1821

Two Sermons in the National Preacher. 1827

Discourses on the most important Doctrines and Duties of the Christian Religion. 8vo. 1830

[From Alexander Viets Griswold]

Bristol (R. I.) April 12th. 1808.

Revd & Dear Sir,

YOUR goodness will excuse the liberty I have taken in sending you the inclosed Proposals. For many months have I been in the habit of delivering Lectures Sunday Evenings. Several of the people who attend them have been so solicitous that one volume of them should be published that I have consented to issue Proposals. I intended taking passage with the Bearer of this, to have shewn you a sample of the

Lectures & asked your advice respecting a measure in which, in some degree, the honour & interest of religion will be concerned, & of the Church particularly. In confidence that you have that honour and interest much at heart, have I given you this trouble, not finding it convenient at this time to visit New York. Should you think the business worth your notice, any advice on the subject, from your pen, either in prosecuting or relinquishing y^e^ object, will be very thankfully accepted. If it be not too much trouble I would thank you to mention the business to Dr. Bowden for whom I have very great respect: in whose judgement I have much confidence, & to whom I desire my compliments to be made acceptable. With the other worthy clergy of New York I have not the honour to be acquainted. The plan of the Lectures you will see at once is good, & might from an able pen be made useful. Of y^e^ execution you can form little judgement except y^e^ probability against it arising from my deficiency of talents, of literary acquirements, of time yet & of leisure now to mature the plan, to enrich it with matter & to embellish the style. Should you advise it, I will either visit you on this subject, or give you a more particular account of the plan, & design of the work. Among other objections to its publication, it is yet premature & not more than two thirds of the discourses (for the 3 volumes or completion of the plan) are yet written for the first time. I am deficient also in a library, having had yet but little assistance in the work from books; this might perhaps in some degree be remedied by a visit to N. Y.

Should you find time to favour me with an answer to this be so good Sir as to inform me (if you know) what is to be the principal business at the general Convention, this Spring. I was informed in Connecticut that some of the Southern Clergy had it in agitation to make further alterations in the Liturgy.

In consequence of that information we have determined here to send one Delegate (Mr Dehon) Could you contradict the report it would probably prevent his making a long, expensive & inconvenient journey.

I have but little to write of the Chh in this State. Had we here or in Massachusetts, an active Bishop, well qualified for ye sacred office, he would be of great utility. Indeed what alone ye Ch. wants throughout these States (under the blessing of God) is a greater number of exemplary, pious, & zealous clergymen. May God in his merciful goodness, give us this blessing.

I have the honour to be, Dear Sir,
With all due respect & esteem
Your friend & Bro.
ALEXANDER V. GRISWOLD.

REVD JOHN H. HOBART.

N.B. Thro' accident this was not sent by Mr. Bosworth.*

Superscription:
REVEREND JOHN H HOBART New York.

ANNOTATIONS

John Bowden.

See sketch which precedes his letter of August 15, 1809.

Theodore Dehon.

Theodore Dehon was born in Boston, Massachusetts, December 8, 1776. His father, a man of superior ability, had emigrated from France some years before. His mother is said to have been a lady of great personal beauty, and of much refinement and strength of character. She was left a widow in 1796, with a family of six daughters and four sons. She was a consistent and intelligent Churchwoman.

* The allusion is to a line crossed out in the beginning of the letter, which read, after the words "with the Bearer of this," "the Hon. Benjn Bosworth, a worthy member of my Parish." ED.

Her son Theodore was baptized when only a few days old. He was well grounded in the catechism, and with his brothers and sisters went to church regularly when very young. His first school was that of Mr. Carter, where he showed both a desire for knowledge and that dignity and sobriety of demeanour which characterized him in later life. When old enough he was sent to the Boston Latin School, then under the charge of Mr. Hunt, a teacher well known for his thoroughness. Young Dehon maintained a high rank, and was at the head of his class when he proceeded to Harvard in 1791. Here his mental powers were recognized, and he graduated in 1795 with the highest honours of his class. Soon after graduation Bishop Smith of South Carolina invited him to become head-master of Charleston College. But he had already entered upon his preparation for the holy ministry, so he declined. He accepted, however, the charge of Christ Church, Cambridge, as lay reader, at Easter, 1796. In this position he was in fact, though not in name, minister of the parish, preaching his own sermons and visiting members of the congregation. An abstract of his Thanksgiving Day Sermon is given in the "Memoir" of him by Bishop Gadsden. The vacancy made in Trinity Church, Newport, Rhode Island, by the removal of Dr. William Smith, the younger, was filled by the appointment in October, 1797, of Mr. Dehon. He had nearly completed his studies under Dr. Parker, his rector, and at the request of the vestry of Trinity Church was made deacon by Bishop Bass in St. Paul's Church, Newburyport, Massachusetts, December 24, 1797, and immediately chosen rector of Trinity Church, Newport. His letter of acceptance shows both his modesty and his appreciation of the necessity of a proper support. His work in that parish was vigorous and effective, and by his gentle firmness he healed divisions of long standing.

In the winter of 1802–03, as his health was delicate, he made a trip to the South. So attractive was he in manner, and so acceptable were his sermons, that he was spoken of in South Carolina as worthy to be its Bishop. In September, 1803, he was offered the position of assistant in St. Philip's Church, Charleston, vacant by the death of the Rev. Peter M. Parker, which he declined. In September, 1804, he was called to the rectorship of St. Philip's Church, which had been bereaved by the death of the Rev. Thomas Frost. But again yielding to a sense of duty, he declined. When Dr. Nathaniel Bowen

resigned the rectorship of St. Michael's Church, Charleston, to accept Grace Church, New York, a third attempt was made to bring Mr. Dehon to South Carolina. In a letter to the vestry, written June 27, 1809, he says that "a removal to South Carolina has, in consequence of the repeated overtures I have received from that quarter, become a subject which claims my serious consideration." Finally, with the consent of the vestry at Newport, he visited Charleston, where he spent the winter of 1809–10. Difficult as it was to leave a congregation so devoted to him and which he dearly loved, he at length accepted the rectorship of St. Michael's Church. His new position gave him a very wide influence throughout the South.

When the time came for filling the long vacancy in the episcopate of South Carolina, Mr. Dehon was on February 20, 1812, unanimously elected as Bishop by the Convention of the diocese. He was consecrated in Christ Church, Philadelphia, October 15, 1812, by Dr. White, Presiding Bishop, assisted by Bishop Jarvis of Connecticut and Bishop Hobart of New York. His episcopate was marked by a strict attention to every duty. He urged thorough preparation for confirmation by the parochial clergy; he looked carefully after the welfare of his clergy; he advised the laymen in the conduct of the financial and other affairs of the parishes. He was firm, tender, and affectionate. He was greatly interested in the plan for a theological seminary, which was a South Carolina project, and advocated it at the General Conventions in 1814 and 1817. He died August 6, 1817, of yellow fever, contracted from visiting Mrs. Fowler, the wife of the Rev. Andrew Fowler, and officiating at her burial. He was in the forty-first year of his age and the fifth of his episcopate. Few deaths have so deeply touched the whole Church. Bishop Dehon married in October, 1813, Sarah, a daughter of Nathaniel Russell. His son William became a clergyman in South Carolina. He was made a deacon September 13, 1841. A daughter became the wife of the Rev. Paul Trapier of South Carolina. The Bishop's friend, Dr. Charles Burroughs of Portsmouth, New Hampshire, says of him on page 429 of Sprague's "Annals," volume v:

"The first time I had the pleasure of seeing him was at Trinity Church, Boston, while he was Rector of a church, in Newport, R. I., and when he was about thirty years of age. His appearance was altogether attractive. His discourses were beautiful specimens of composi-

tion. His delivery was rather slow and measured; his pronunciation, in some respects, singular; his air a little formal; and his features feminine. But while listening to his sermons, you entirely forgot all these peculiarities. His saint-like aspect; his personal demeanour, strongly marked by gravity and dignity; his brilliant complexion; his intelligent and speaking face; his ringlets of hair of most becoming hue, hanging gracefully down to his shoulders; his beaming and expressive eye; his graceful gestures; and his sermon, no less rich in thought, than beautiful in language, almost enraptured my youthful mind. He seemed to me to be instinct with benevolence and loveliness, — the very image of the disciple whom Jesus loved. He reminded me too of the exquisitely beautiful picture of James Saurin, the celebrated Protestant Divine at the Hague. He seemed to me to possess much of that singular, indescribable beauty that graced the younger Buckminster, who was his contemporary."

His friend and physician, Dr. Joseph Johnson of Charleston, says of him, on page 431 of the same volume:

"My knowledge of Bishop Dehon reaches back to 1802 — the time when he first came to Charleston, — the motive for his visit being the improvement of his health. I met him casually, immediately after his arrival, and I was probably the first inhabitant of the city that he spoke to; for he asked me if I could put him in the way to find some respectable private boarding-house. I offered to show him where the Rev. Nathaniel Bowen then boarded, in Church Street, and he readily assented to my proposal. As we walked along together, I was struck with his feeble and sickly appearance; and he, on the other hand, observed that I appeared healthy and active, and asked me if I was a resident of the city. I told him that I was a native, and had scarcely ever lived out of it; and as to my health, it was by no means singular, as most of the inhabitants who were industrious and temperate were equally favoured. He expressed surprise at this information, and said that he had formed a different opinion."

Above the place of his burial beneath the chancel of St. Michael's Church is a slab with this inscription:

HERE REST
THE REMAINS OF
THE RIGHT REVEREND
THEODORE DEHON, D.D.

ALEXANDER VIETS GRISWOLD

LATE RECTOR
OF THIS CHURCH,
AND BISHOP
OF THE DIOCESE
OF SOUTH-CAROLINA.
HE WAS BORN IN BOSTON,
ON THE 8TH OF DECEMBER, 1776,
AND DEPARTED
THIS LIFE,
ON THE 6TH OF AUGUST, 1817,
IN THE 41ST YEAR
OF HIS AGE.

Upon a monument on the east wall south of the chancel is a tablet with this epitaph, as given on page 266 of Gadsden's "Life of Dehon:"

SACRED
TO THE MEMORY OF
THE RIGHT REV. THEODORE DEHON, D.D.
LATE RECTOR OF THIS CHURCH, AND BISHOP OF THE DIOCESE,
WHO CEASED TO BE MORTAL, ON THE 6TH DAY OF AUGUST, 1817,
IN THE 41ST YEAR OF HIS LIFE, AND THE 20TH OF HIS MINISTRY.
GENIUS, LEARNING, AND ELOQUENCE,
ADDED LUSTRE
TO A CHARACTER FORMED BY CHRISTIAN PRINCIPLES,
AND A CONSTANT STUDY OF THE CHRISTIAN'S MODEL.
MEEK: HE WAS SWIFT TO HEAR, SLOW TO SPEAK, SLOW TO WRATH.
HUMBLE: HE ESTEEMED OTHERS BETTER THAN HIMSELF.
MERCIFUL: HE SOUGHT OUT THE POOR AND THE AFFLICTED.
DEVOTED TO GOD: HE COUNTED HIS LIFE NOT DEAR TO HIMSELF,
SO THAT HE MIGHT FINISH HIS COURSE WITH JOY AND THE
MINISTRY, WHICH HE HAD RECEIVED OF THE LORD JESUS
TO TESTIFY THE GOSPEL OF THE GRACE OF GOD.
ZEAL FORTIFIED BY DISCRETION,
AND FIRMNESS BY MODERATION,
SANCTITY UNITED WITH URBANITY,
AND GOODNESS WITH CHEERFULNESS,
RENDERED HIM
THE DELIGHT OF HIS FRIENDS;

THE ADMIRATION OF HIS COUNTRY ;
THE GLORY AND HOPE OF THE CHURCH.
HIS DEATH WAS CONSIDERED A PUBLIC CALAMITY.
THE PIOUS LAMENTED HIM AS A PRIMITIVE BISHOP,
THE CLERGY AS A FATHER,
AND YOUTH AND AGE LINGERED AT HIS GRAVE.
HE WAS BURIED UNDER THE CHANCEL BY THE DIRECTION OF
THE VESTRY, WHO ALSO CAUSED THIS MONUMENT TO BE
ERECTED IN TESTIMONY OF THEIR AFFECTION AND HIS MERIT.

QUIS DESIDERIO SIT PUDOR, AUT MODUS
TAM CHARI CAPITIS!

Among Bishop Dehon's publications are:

A Discourse delivered before the General Convention of the Protestant Episcopal Church in the United States in St. James's Church, Philadelphia, on the 21st of May, 1814. . . . Published by request of the Convention. Philadelphia: Published by Bradford & Inskeep. 1814

Sermon on the Public Means of Grace; the Fasts and Festivals of the Church: with some Account of the Author. Two volumes. Charleston, 1822. Second American Edition. New York, 1856

Sermons on Confirmation and an Address delivered after administering that Holy and Apostolic Rite. Second Edition. New York, 1831

Sermon on Christian Warfare. No. xii in American Pulpit. Volume I. Boston: Putnam & Hunt. MDCCC. XXXI

Benjamin Bosworth.

Benjamin was a son of Nathaniel Bosworth, who settled in Bristol, then in Massachusetts, early in the eighteenth century. His father was warden and vestryman of St. Michael's Church. His son was influential in the affairs of the town, and held several town offices. Like his father, he was a staunch Churchman, and was a vestryman of St. Michael's Church. It is interesting to note that Dr. Benjamin Bosworth Smith, Bishop of Kentucky, and for many years Presiding Bishop, was named after him.

JOHN CHURCHILL RUDD

[From John Churchill Rudd]

Eliz Town, April 18: 1808.

My Dear Sir,

IT was my intention while in the City to have had some conversation with you on the Subject of my proposed Lectures on the Catechism. Since I have seen you It has occurred to me, whether the Chᵐˢ Catᵐ would not be useful to me. Should you think so, or should you have any other books which you suppose would be of service I should be greatly obliged by the loan of them, And Hatfield will bring them to me. I shall begin on Sunday next at ½ past five P.M. & if I can excite sufficient attention I shall continue to catechise at that hour, and deliver lectures thro' the summer. The presbyterians have closed their public lectures on Sunday evening. Their House was shut last evening & Mr McD. has I am told announced his determination not to have it open any longer.

Friends here are all well

Your's Affectly in haste

John C Rudd

Superscription:

Rev. Mr. Hobart No 46 Greenwich St. New York

Capt. Hatfield will please to enquire for a package for Mr. Rudd.

ANNOTATIONS

Rudd's Parish Lectures on the Catechism.

These lectures were delivered in his parish, but never published.

Smith Hetfield.

For notice see page 184.

John McDowell.

For notice see page 93.

NATHANIEL BOWEN

NATHANIEL, a son of the Rev. Penuel Bowen, was born at Boston, Massachusetts, June 29, 1779. His father removed to South Carolina to become rector of St. John's Church, Colleton, when the boy was only seven years old. He died in October, 1787, leaving his son to the kindly care of the Rev. Dr. Robert Smith, afterward Bishop of South Carolina. Mr. Bowen was graduated from South Carolina College in 1794, and spent some years as tutor in that institution. He studied theology with the Rev. Dr. Jenks of Cambridge, and the Rev. Dr. Parker of Trinity Church, Boston, Massachusetts. He was made deacon in Trinity Church, Boston, by the Rt. Rev. Dr. Bass, June 3, 1808.

After the resignation of the Rev. Abraham Lynsen Clarke, in 1800, he took charge of St. John's Church, Providence, for some time. In October, 1802, he was ordained priest by Bishop Bass. In the same year he returned to South Carolina to become assistant minister of St. Michael's Church, Charleston, and upon the resignation of the Rev. Dr. Jenkins, in 1804, was elected as rector.

Friends in New York invited him to the rectorship of the newly organized parish of Grace Church. He accepted it in 1809, and spent nine years in the city.

Upon the death of Bishop Dehon, in 1817, Dr. Bowen was unanimously chosen as his successor. He was consecrated in Christ Church, Philadelphia, October 18, 1818, by Dr. White, Presiding Bishop; Dr. Hobart, Bishop of New York; Dr. Kemp, Bishop of Maryland; and Dr. Croes, Bishop of New Jersey.

Bishop Bowen died at Charleston, August 25, 1839, in the sixty-first year of his age.

He published several sermons and tracts. Two volumes of his sermons were published after his death.

NATHANIEL BOWEN

[From Nathaniel Bowen]

Charleston April 20th. 1808.

Rev & Dear Sir,

YOU have been for some time aware that some members of our Church in this quarter have been displeased with some of the Canons that were passed by the last Genl: Convention. It has been vainly endeavoured to reconcile their minds to these regulations of the Genl: Convention, and to induce their acquiescence in them, as things by which their rights & interests could not possibly be injured, while they were designed & well adapted to give a greater sacredness to the connection betw: Minister & people. They are irreconcileably determined against these Canons,—and we are seriously afraid that ignorant, or careless of the consequences, many of the Churches will secede and become altogether independent of both state and Gen: Conventions if they are not modified so as to leave to the great & mighty folks, *called vestries*, the undisputed right of receiving and dismissing Clergymen at their pleasure. They will not submit to the interposition of any Ecclesiastical authority in such matters. They, the Vestries, they say shall be the only judges of the necessity or expediency of dismissing Clergymen from their Chhs and of the mode of settling their own differences. What, then, my good Sir, can be done? It is in vain to reason any longer with our friends here on the subject. You may convince them that there is no likelihood whatever that these Canons ever will be enforced in such a manner as to subject a Congregation to the necessity of retaining a minister who is disagreeable to the majority of that Congregation, and whom a majority wish to remove. But if you cannot *convince* them that they *actually will never be so enforced*, it is in vain to say anything in their favour. We

have stated *in* Convention and *out* of it, every thing that could be said in favour of their acquiescence in these Canons. We have shewn them to them, operating in a manner the most favourable to the religious *rights of the people*, but all to no manner of purpose. We therefore most earnestly pray that something may be done that will quiet the fears of our people. With respect to the 2d Canon of 1804 they say, they will, when they think fit and are persuaded there are good reasons for the dismissal of a Clergyman dismiss him without the concurrence of the Ecclesiastical Authority of the State, that their Charters give them the right to do this, and they will not relinquish this right. These Charters were obtained immediately after the War, and the people set great value on them as guaranteeing to them the *dear bought privileges of religious liberty*. Well, let them have them, humour them. We have no fear that they will dismiss their Ministers without good reason. Indeed with the best reasons why Ministers should be discontinued in their Churches they have often retained them, as they say, *out of Charity*. Would it not be possible then, to annex a proviso to this canon that would exempt the Churches from its application which may have Charters, investing their Vestries, with the sole right of receiving & dismissing Ministers. This Canon shall not apply to the cases of Churches &c. I know this is objectionable. But I am not persuaded that any harm can arise out of it. If the people are jealous of this right of dismissing Ministers without asking the concurrence of an Ecclesiastical Authority you cannot by this Canon effectually prevent their exercising that right. If the majority of a Congregation desirous of the exclusion of a minister from their church, apply to an ecclesiastical Authority, (so long as you have no other penalty by which to enforce their submission to the decision of that authority than exclusion from a seat in the Convention)

it will be with a determination, if the decision should be against their wish, to secede and become a Schismatic Chh. The ecclesiastical authority would always be governed in their decision by the will of the majority of the Congregation. This would be policy, it would be the only means of preventing the people from renouncing its authority altogether, which we cannot have, in America any other means of preventing. The majority of every Chh will after all, in *extreme cases*, be the only authority that will be owned or submitted to. It may, therefore, be better, perhaps to modify, if not rescind that part of this Canon, which can hardly ever be enforced but in conformity to the *will of the people*, our masters, than by retaining it, in its present form, give many Chhs a pretext for seceding from under the authority of the General Convention. Perhaps, however, the total repeal of that Canon would be attended with no manner of evil.

With respect to the 4th of the same Canons, our people have the same objections against it, as against the other. They say the decision of an Ecclesiastical Authority might in some cases, under this Canon, subject them to the necessity of retaining in their service ministers whom the majority of a Vestry and Congregation were desirous to remove. It is in vain to tell them this would be likely never to happen. I have thought of a modification of this Canon at which I know you will laugh, but after you have had your laugh let me beg you to give it a thought, and if you can possibly bring your mind to the persuasion which I have adopted that, so qualified, the Canon might answer every purpose proposed by it, in its present form, pray advocate such a qualification of it, viz: In cases of Controversy betw. *any* minister, who now, or may hereafter, hold the Rectorship of any Church or Parish and the Vestry or Congregation of such Church or Parish—such Vestry or Congregation

shall, *if they deem it necessary*, make application &c. Now for the comment upon this odd text. The words, if they deem it necessary, seem to me to answer, with respect to the Churches generally, the same purpose as those now in the Canon viz: "which controversies are of such a nature as cannot be settled by themselves," while with respect to the Churches here they will do away the only objection to this Canon which is that it imposes *an obligation* on the Vestry of a Church to submit their differences with their minister to the ecclesiastical authority. Leave it to them to submit such differences to the Ecclesiastical authority, only when they shall deem it necessary, and they will be contented: for their Charters giving them the power to settle all differences by the removal of their ministers from their Churches, they will say it will *in no case be necessary* for them to make such reference of them to another authority. Those Churches which are differently situated may find the Canon so modified, to answer all the purposes which it could serve in its present form. Circumstances may arise as in the case of the Church at Newark, under which they may find it *necessary* to apply to an ecclesiastical authority. In that case the Canon with the alteration here suggested will entirely answer *their* purpose.

But it may be objected, by this alteration of the Canon, the minister's application to the ecclesiastical authority is wholly precluded. I think you will agree with me that this is a matter of small importance. For in case of a controversy betw: a minister and his people which could not be settled by themselves, what purpose could be answered by *his* applying to the ecclesiastical authority? Could the ecclesiastical authority reconcile his people to him after the controversy between himself and them had gone so far as to render it necessary for him to

refer the matters in dispute to a third party? Or would the ecclesiastical authority even in such a case require a Church to continue a minister in their Service? Certainly not if either the minister's comfort his usefulness or the good of the Church were their object. I can suppose no case in which any good could arise from a Clergyman's calling in the Ecclesiastical Authority to settle differences betw: himself and his people. If it is said, it may be necessary with a view to clear his character of false imputations &c the answer is this is not at all the object of the Canon in question, and that purpose might be answered by other means.

I have thus, in much haste taken the liberty of submitting to you with a confidential ease my views of the alteration which our people here, wish to have made in the 2 & 4th of the Canons of 1804. Whether you may agree with me or not in the sentiments I have offered, I know you will agree with me that it is better that the Canons should be altered or even altogether repealed, than that the Churches in this State should be lost. This I really apprehend will be the case if nothing is done in compliance with their wish on this subject. I respect the principle on which those Canons are founded. I think them perfectly just and proper. Yet, I cannot think them so important as that anything should be hazarded for the sake of continuing them in force, in their present form. Delegates you will perceive have been appointed by our Convention with special instruction to endeavour to obtain some modification of them: Fowler & myself were the Clerical delegates. Circumstances put it wholly out of our power to attend the Convention, and *the time* of holding the Convention puts it out of my power to send any lay delegates there. If you can effect that the next Convention shall be held at a later season we

should be sure of having somebody to attend it. Do, My dear Sir, do what you can for our unhappy Church in Carolina.

Yrs with much respect
& esteem
N. BOWEN

P.S. Excuse the hurried manner in which I have written.

No superscription.

ANNOTATIONS

Canons of the General Convention, 1804.

The canons to which Mr. Bowen refers were adopted at the General Convention of 1804. The text of these canons, as given on pages 321 and 322 of Perry's Reprint, volume i, is as follows:

CANON II. Respecting the dissolution of all pastoral connection between Ministers and their Congregations.

When any minister has been regularly inducted or settled in a parish or church, he shall not be dismissed without the concurrence of the ecclesiastical authority of the diocese or state; and in case of his dismission without such concurrence, the Vestry or congregation of such parish or Church shall have no right to a representation in the Convention of the state, until they have made such satisfaction as the Convention may require. Nor shall any minister leave his congregation against their will, without the concurrence of the ecclesiastical authority aforesaid; and if he shall leave them without such concurrence, he shall not be allowed to take a seat in any Convention of this Church, or be eligible into any Church or parish within the states which have acceded to the Constitution of this Church, until he shall have made such satisfaction as the ecclesiastical authority of the diocese or state may require.

In the case of the regular and canonical dissolution of the connection between a minister and his congregation, the bishop, or if there be no bishop, the standing committee shall direct the secretary of the Convention to record the same. But if the dissolution of the connection

between any minister and his congregation be not regular or canonical, the bishop or standing committee shall lay the same before the Convention of the diocese or state, in order that the above mentioned penalties may take effect.

Canon IV. Respecting differences between Ministers and their Congregations.

In cases of controversy between ministers who now, or may hereafter hold the rectorship of churches or parishes, and the vestry or congregation of such churches or parishes, which controversies are of such a nature as cannot be settled by themselves, the parties, or either of them, shall make application to the bishop of the diocese, or, in case there be no bishop, to the Convention of the state. And if it appear to the bishop and his presbyters, or, if there be no bishop, to the Convention, or the standing committee of the diocese or state, if the authority should be committed to them by the Convention, that the controversy has proceeded to such lengths, as to preclude all hope of its favorable termination, and that a dissolution of the connection which exists between them is indispensably necessary to restore the peace and promote the prosperity of the Church: the Bishop and his presbyters, or, if there be no bishop, the Convention, or the standing committee of the diocese or state, if the authority should be committed to them by the Convention, shall recommend to such ministers to relinquish their titles to their rectorships, on such conditions as may appear reasonable and proper to the bishop and his presbyters, or, if there be no bishop, to the Convention, or the standing committee of the diocese or state, if the authority should be committed to them by the Convention. And if such rectors or congregations refuse to comply with such recommendations, the Bishop and his presbyters, or, if there be no bishop, the Convention or the standing committee of the diocese or state, if the authority should be committed to them by the Convention, with the aid and consent of a bishop, may, at their discretion, proceed according to the Canons of the Church, to suspend the former from the exercise of any ministerial duties within the diocese or state, and prohibit the latter from a seat in the Convention, until they retract such refusal, and submit to the terms of the recommendation; and any minister so suspended shall not be permitted, during his suspension, to exercise any ministerial duties in any other diocese or state. This

canon shall apply also to the cases of associated rectors and assistant ministers and their congregations.

At the General Convention of 1808, which was held in the city of Baltimore from the 17th to the 26th of May, the subject of a revision of the canons was referred to a committee consisting of Dr. James Kemp, Ashbel Baldwin, and Dr. John Henry Hobart of the clergy, and Dr. John Onderdonk and Joshua Maddox Wallace of the laity. It reported the constitution as adopted in 1789 and a complete body of canons, forty-six in number, many of them entirely new. The report was approved and the canons were adopted. Those concerning the institution of ministers and the dissolution of the pastoral connection were greatly modified, and a proviso was inserted in each canon that it "should not apply in those states or dioceses with whose usages, laws or charters it interferes." This modification was made partly in response to a memorial from Nathaniel Bowen and Andrew Fowler, the clerical deputies, and Robert J. Turnbull and David Alexander, the lay deputies, from South Carolina.

Andrew Fowler.

For sketch see page 279.

JOHN CHURCHILL RUDD

[From John Churchill Rudd]

Eliz. Town. Ap. 28, 1808.

My Dear Sir,

LAST evening came to hand the book wh. you were so obliging as to send me *for* wh. receive my thanks. A late letter from Mr. C. mentions that Mr. Bartow is in y^e^ City, and as I have this week been unusually interrupted I should be unusually gratified by relief on Sunday next. Should you see Mr. B. or should any other Clergyman be disposed to pay me a visit I would thank you to assure him that I shall receive him with the highest pleasure. My exertions at the fire on Tuesday Morning unfitted me for any Study that Day. Mr^s^ R's visit yesterday, & wh will continue this day & tomorrow, together with my Garden so much encroach upon my preparations that I shall be extremely crowded if I am not helped. Our company yesterday consisted certainly, (from enumeration) 180 persons. To this number I have no doubt 20 or 30 may reasonably be added. The people have been *very very* generous of late indeed. We are making every exertion to enter on the Repairs of the Church, whether we shall succeed I am yet doubtful two or three individuals are opposed to the sale of pews, and no other way exists to accomplish what we desire. Will you have the goodness to inform me, tomorrow whether I may hope for assistance?

Regretting to trouble you so much I am as ever,

Your obliged

J. C. Rudd.

Superscription:

Rev. Doct. Hobart No 46 Greenwich Street New York.

ANNOTATIONS

James Chapman.

For sketch see page 343.

John Vanderbilt Bartow.

John Vanderbilt Bartow, the sixth son of the Rev. Theodosius Bartow, was born at New Rochelle, October 17, 1787. He was prepared for college by his father, and graduated from Columbia College in 1806. He studied theology under the direction of Bishop Moore, and was made deacon by the same Bishop, December 13, 1807. He was appointed to the charge of St. Michael's Church, Bloomingdale, New York, May 16, 1808. He remained there for two years, building up the parish, then in its infancy. On August 27, 1810, he resigned. He was ordained priest November 2 of the same year, by Bishop Moore. In 1812 he became rector of Christ Church, Savannah, Georgia, and in 1815 he accepted the rectorship of Trinity Church, Baltimore, Maryland, where he remained till his death, July 14, 1836. He married Matilda Wilson, daughter of Archibald and Phoebe (Helms) Stewart. They had three sons and four daughters.

Phebe Eliza Rudd.

For notice see Volume IV, page 451.

St. John's Church, Elizabeth Town.

The repairs to which Mr. Rudd alluded consisted of the enlargement in 1808 of St. John's Church, when the building was lengthened by seventeen feet and the interior thoroughly renovated.

ROBERT ENOCH HOBART & HIS DESCENDANTS

ROBERT ENOCH HOBART, born Philadelphia, April 25, 1768; married January 14, 1790, by Rev. Slator Clay, to Sarah May Potts, daughter of Samuel and Joanna Holland Potts. She was born June 18, 1770; died January 2, 1826. He died at Harrisburg, March 17, 1826.

I. NATHANIEL POTTS HOBART, born Philadelphia, October 3, 1790; married April 18, 1813, at Alexandria, Virginia, by Rev. William Meade, to Joanna Holland Potts, daughter of John and Eliza Ramsay Potts. She was born September 22, 1788; died January 8, 1867. He died at Pottstown, July 3, 1860. *They had nine children.*

1. JOHN POTTS HOBART, born Pottstown, August 22, 1814; married April 5, 1838, to Anne Amelia Smith, daughter of General William Rudolph and Eliza (Anthony) Smith, great-granddaughter of the Rev. William Smith, D.D., first provost of the College and Academy of Philadelphia. She was born Huntingdon, March 13, 1816; died at Pottsville, July 28, 1890. He died at Pottsville, March 23, 1892. *They had ten children.*

i. ELIZA SMITH HOBART, born Pottstown, March 14, 1839; married November 25, 1857, to John Warren Hunt, M.D., Assistant Secretary of State of Wisconsin. He was born Upper Lisle, New York, February 28, 1826; died at Madison, Wisconsin, December 12, 1859.

MYRA WARREN HUNT, born Madison, Wisconsin, March 19, 1859.

ii. JULIA BIDDLE HOBART, born Pottstown, March 29, 1841; died June 12, 1879. *Unmarried.*

iii. JOANNA HOLLAND HOBART, born Pottstown, February 12, 1843; married September 11, 1873, by Rev. W. P. Lewis, to Ezekiel Forman Chambers Davis, son of George Linn Lachlin and Laura (Chambers) Davis. He was born Chestertown, Maryland, August 13, 1847; died at New York, August 6, 1895. *They had six children.*

JOHN HOBART DAVIS, born July 27, 1874; married June 17, 1899, to Harriet Gordon O'Daniel.

JOHN HOBART DAVIS, born June 2, 1902; died in infancy.

MARY CLARE DAVIS.

George Linn Lachlin Davis, born March 5, 1876; married October 16, 1897, to Ellen Mitchell Shaffer.

Henrietta Hobart Davis.

Mary Carter Davis.

Mary Clare Davis, born June 29, 1878.

Cecil Hobart Davis, born September 6, 1882; died October 24, 1883.

Joanna Hobart Davis, born November 25, 1884; died June 28, 1886.

Meredith Davis, born May 29, 1887.

iv. Mary Hobart, born Orwigsburg, Pennsylvania, February 3, 1845; died at Pottstown, Pennsylvania, July 4, 1873. *Unmarried.*

v. Nathaniel Potts Hobart, born Orwigsburg, January 8, 1847; married October 14, 1875, by Rev. Charles G. Gilliat, to Anne Douglass Roseberry, daughter of John W. and Elizabeth Sergeant (Douglass) Roseberry. She was born Orwigsburg, December 23, 1851. He died at East Orange, New Jersey, October 12, 1905.

Son, born May 30, 1876; died in infancy.

Blanche Roseberry Hobart, born December 18, 1877; died March 10, 1880.

Elizabeth Roseberry Hobart, born February 12, 1880.

Douglass Roseberry Hobart, born January 8, 1882; married December 15, 1908, to Mary Williams Gordon, daughter of Daniel Smith Gordon.

vi. John Potts Hobart, born Pottsville, February 11, 1849; married June 3, 1885, by Rev. Cyrus N. Bates, to Harriet Jennie Garfield, daughter of Paul Willard and Susan Jane Garfield. She was born May 13, 1856.

Paul Dewey Hobart, born July 9, 1886.

Mary Augusta Hobart, born April 11, 1889.

Cecil Hobart.

John Potts Hobart.

vii. William Moore Hobart, born June 2, 1851; died October 12, 1852.

viii. Cecil Willig Hobart, born November 24, 1853; died September 11, 1877.

ix. David McKnight Hobart, born July 27, 1855; married December 27, 1892, by Rev. W. P. Lewis, to Annie Huston Wilson, daughter of William and Margaretta (Townsend) Wilson.

David McKnight Hobart, born March 21, 1894; died April 13, 1894.

Margaretta Wilson Hobart, born August 4, 1895.

x. Anne Smith Hobart, born May 16, 1858; died January 12, 1859.

2. Sarah Potts Hobart, born August 5, 1817; died October 25, 1882. *Unmarried.*

3. Elizabeth Ramsay Hobart, born September 26, 1819; died May 28, 1870. *Unmarried.*

4. Anna Sophia Hobart, born January 17, 1821; died April 11, 1897. *Unmarried.*

5. Hannah Pratt Hobart, died in infancy.

6. Robert Henry Hobart, born June 10, 1824; died March 22, 1904. *Unmarried.*

7. Nathaniel Potts Hobart, born January 16, 1826; died December 7, 1905; married Susan Margaret Campbell, daughter of Captain John Campbell. She died April 10, 1900.

i. Natalie Hobart, died in infancy.

8. William Ramsay Potts Hobart, born October 27, 1828; died December 3, 1832.

9. Ellen Goodin Hobart, born April 1, 1831; died August 6, 1897. *Unmarried.*

II. Joanna Potts Hobart, born September 26, 1792; died April 10, 1869. *Unmarried.*

III. Robert Enoch Hobart, Jr., born Pottsgrove, June 2, 1796; married at Bedford, Pennsylvania, July 30, 1835, to Henrietta Williamina Smith, daughter of General William Rudolph and Eliza (Anthony) Smith; great-granddaughter of Rev. William Smith, D.D., first provost of the College and Academy of Philadelphia. She was born Huntingdon, May 2, 1814; died at Pottstown,

November 27, 1873. He died at Pottstown, May 20, 1869. *They had eight children.*

1. William Smith Hobart, born Bedford, Pennsylvania, April 4, 1836; married at Washington, D. C., January 5, 1865, to Frances Laura Sanborn, daughter of Isaac and Mary Ann (Goodrich) Sanborn. She was born Peru, New York, October 29, 1841; died at Tamaqua, Pennsylvania, April 8, 1895.

    i. Mary Henrietta Hobart, born Peru, New York, October 3, 1868.

    ii. Robert Enoch Hobart, born Lansford, Pennsylvania, June 15, 1874; married at Lansford, Pennsylvania, April 25, 1906, to Annie Whildin, daughter of Thomas Matthews Whildin.

        Robert Enoch Hobart, born Lansford, Pennsylvania, June 6, 1912.

2. Sarah May Hobart, born Pottstown, March 2, 1838; married April 29, 1863, at Pottstown, to William Ives Rutter, son of Charles and Mary Anna (Ives) Rutter. He was born Pottstown, July 30, 1836; died at Philadelphia, March 5, 1910.

    i. Robert Hobart Rutter, born Pottstown, January 1, 1864.

    ii. Jessie Ives Rutter, born Pottstown, January 14, 1866.

    iii. Charles Clement Rutter, born Pottstown, November 16, 1867; died at Pottstown, April 17, 1868.

    iv. William Ives Rutter, born Pottstown, October 12, 1871.

3. Eliza Anthony Hobart, born Bedford, August 4, 1840; married October 25, 1865, to John Whittier Royer, son of Henry and Mary (Rossiter) Royer. He was born Charlestown, Pennsylvania, May 16, 1841; died at Germantown, Pennsylvania, November 30, 1893. She died at Germantown, July 3, 1888.

    i. Henrietta Hobart Royer, born Cressona, Pennsylvania, August 8, 1866; married September 25, 1895, to John Bird of Rockland, Maine. He was born November 25, 1869. She died at Rockland, Maine, July 13, 1901.

    ii. Sarah Whelen Royer, born Cressona, Pennsylvania, March 8, 1868; married October 2, 1889, by Rev. Samuel Upjohn, D.D., to Monroe Burr Smith, son of Isaac and Maria Abernethy (Burr) Smith. He was born New York, November 11, 1867.

Eliza Hobart Smith, born September 2, 1890.

Helen Burr Smith, born April 10, 1892.

Henrietta Royer Smith, born November 14, 1893.

Sarah Whelen Smith, born in February, 1895; lived one week.

Charles Abernethy Burr Smith, born May 3, 1897.

Randall Smith, born January 14, 1899.

iii. John Whittier Royer, born Cressona, Pennsylvania, December 2, 1870; married at Los Angeles, California, February 15, 1907, to Abbie Amelia Hochlander, daughter of Cornelius Augustus and Elizabeth Acker Hochlander. She was born Shamokin, Pennsylvania, April 7, 1882.

Florence Hobart Royer, born Salt Lake City, January 2, 1908.

John Whittier Royer, born Salt Lake City, December 26, 1908.

iv. Eliza Hobart Royer, born Philadelphia, August 12, 1877; married June 29, 1901, by Rev. F. J. C. Moran, to Van Rensselaer Burr, son of Melancthon Burr, New York. He was born May 13, 1880.

Van Rensselaer Burr, born March 18, 1902.

Nathalie Hobart Burr, born October 13, 1906; died November 21, 1907.

4. Robert Enoch Hobart, born in February, 1842; died in November, 1842.

5. John Henry Hobart, born Bedford, September 25, 1844; married November 10, 1870, at Pottstown, to Mary Mintzer, daughter of Joseph and Elizabeth (Steinmetz) Mintzer. She was born Pottstown, August 3, 1847; died at Pottstown, February 14, 1874. He died at Omaha, Nebraska, December 19, 1884.

i. Elizabeth Mintzer Hobart, born Pottstown, January 26, 1872; married at Pottstown, June 1, 1892, to Rev. Richard Jones Morris, son of William Henry and Sarah (Paul) Morris. She died at Pottstown, April 1, 1896.

Mildred Morris, born November 19, 1893.

Elizabeth Hobart Morris, born January 10, 1895.

6. Henrietta Williamina Hobart, born Pottstown, May 3, 1847; died at Columbia, Pennsylvania, April 22, 1892.

7. Anna Potts Hobart, born Pottstown, December 19, 1849; died at Pottstown, February 1, 1851.

8. Thomas Duncan Hobart, born Pottstown, April 23, 1855; married in Philadelphia, November 13, 1883, by Rev. T. C. Yarnall, to Cornelia Hill, daughter of Charles Montgomery and Ellen Mills Hill. She was born Pottsville, Pennsylvania, July 4, 1857.

   i. Thomas Duncan Hobart, born Philadelphia, October 22, 1884.

   ii. Ellen Hill Hobart, born Atlantic City, New Jersey, July 26, 1886.

   iii. Charles Montgomery Hobart, born Roanoke, Virginia, July 27, 1891.

IV. Sarah Potts Hobart, born Pottstown, December 18, 1798; died Pottstown, February 2, 1872. *Unmarried.*

V. Rebecca Hobart, born Pottstown, January 23, 1800; died Philadelphia, August 5, 1802.

VI. Rebecca Hobart, born Frankford, Philadelphia, May 15, 1803; died Pottstown, January 13, 1837. *Unmarried.*

VII. Mary Hobart, born Philadelphia, March 29, 1805; died Pottstown, July 17, 1845. *Unmarried.*

VIII. Elizabeth Hobart, born Tacony, Philadelphia, August 18, 1808; died at Philadelphia, December 20, 1809.

IX. Samuel Potts Hobart, born Philadelphia, October 21, 1809; died at Philadelphia, November 11, 1809.

X. John Henry Hobart, born Philadelphia, March 15, 1810; married Mary Jones Mintzer, daughter of William and Sarah (Missimer) Mintzer. She was born March 12, 1815; died April 2, 1858. He died at Pottstown, March 31, 1887. *They had six children.*

   1. William Mintzer Hobart, died in infancy.

   2. Robert Enoch Hobart, born January 20, 1839; died May 5, 1860. *Unmarried.*

3. William Mintzer Hobart, born September 16, 1840; married December 18, 1867, Elizabeth Wills Rutter, daughter of Charles and Mary Anna (Ives) Rutter. She was born Pottstown, April 30, 1839.

   i. Anna Potts Hobart, born Pottstown, April 11, 1870; married at Pottstown, April 20, 1896, to Joseph Hartshorne.

      Josephine Hartshorne, born Pottstown, July 12, 1897.

      Edward Hartshorne, born Pottstown, June 3, 1906.

   ii. Mary Ives Hobart, born Pottstown, May 7, 1872; married at Pottstown, January 11, 1893, to Joseph Hartshorne, son of Dr. Edward and Adelia Coffin (Swett) Hartshorne. He was born Philadelphia, January 21, 1852. She died at Pottstown, January 7, 1894.

      Marielle Hartshorne, born Pottstown, December 23, 1893.

   iii. Elizabeth Rutter Hobart, born Pottstown, July 25, 1874; married at Pottstown, April 22, 1908, to John Lowdon Wright Mifflin, son of James Ewing and Annie (Wright) Mifflin. He was born December 25, 1870.

      Elizabeth Hobart Mifflin, born New Brunswick, New Jersey, August 23, 1910.

   iv. Samuel Osborne Hobart, born Pottstown, July 3, 1879; married at Norristown, Pennsylvania, May 4, 1909, to Sarah Riter FitzGerald, daughter of Harrington and Mary (Wills) FitzGerald.

      Samuel Osborne Hobart, born Pottstown, February 18, 1911.

4. John Henry Hobart, died in infancy.

5. David Potts Hobart, born Norristown, April 19, 1845; married at Williamsport, Pennsylvania, April 13, 1869, to Angeline Nichols, daughter of Joseph and Hannah Moore (Rankin) Nichols. She was born September 8, 1846.

   i. Joseph Nichols Hobart, born Williamsport, November 15, 1870; married at Williamsport, December 27, 1899, to Emily Amelia Shorkley, daughter of Charles Cushman and Elizabeth (Jones) Shorkley. She was born Lewisburg,

Pennsylvania, May 1, 1867; died at Harrisburg, Pennsylvania, November 25, 1911.

ELIZABETH SHORKLEY HOBART, born Williamsport, July 20, 1901.

JOHN HENRY HOBART, born Renovo, Pennsylvania, January 4, 1903.

ii. JENNIE MAY HOBART, born Williamsport, June 6, 1872; married at Williamsport, February 8, 1898, to George Herbert Brown, son of William Henry and Sarah Ann (Rimmel) Brown. He was born at Renovo, Pennsylvania, December 21, 1867.

EDWIN HOBART BROWN, born Williamsport, July 6, 1901.

6. JOHN HENRY HOBART, born December 29, 1847; married Laura Whitaker. He died January 15, 1882.

XI. ELIZABETH POTTS HOBART, born Pottstown, August 11, 1811; died at Pottstown, August 18, 1824. *Unmarried.*

XII. ELLEN GOODIN HOBART, born Pottstown, July 4, 1817; died at Pottstown, August 20, 1830. *Unmarried.*

The Editor is indebted to William Ives Rutter, Jr., a grandson of Robert Enoch Hobart, Jr., and secretary of the Church Historical Society, for the above table of descendants, and also for the sketch of his grandfather that follows.

ROBERT ENOCH HOBART, JR.

ROBERT ENOCH HOBART, son of Robert Enoch and Sarah May (Potts) Hobart, was born in Pottstown, Pennsylvania, June 2, 1796. The regular home of his parents was Philadelphia, Pottstown (the home of his mother's family) being their summer residence. His childhood was spent partly in both places until, according to the custom then prevailing, he was sent to boarding-school. The school in which he was placed was that of Thomas John Carré, near Frankford, Philadelphia, and was known as Clermont Seminary.

At the age of seventeen he entered the army of the country in service against England in the War of 1812. He was a private in the Eleventh Company ("Washington Guards" of Reading, Berks County, Captain Daniel de B. Keim, commanding); First Regiment, Pennsylvania Volunteer Infantry (Colonel Clement C. Biddle, commanding); "Advance Light Brigade," Pennsylvania Volunteers (Brigadier-General Thomas Cadwalader, commanding), 1814–15. In service of the United States at Camp Dupont, Delaware, 1814. He was one of the veterans who met in convention in Independence Hall, January 9, 1854, and organized the society which still exists as the "Society of the War of 1812."

After the close of the war he accepted a clerical position in New York, and while there lived for several years with his uncle, Bishop Hobart. It was during this period that Eleazar Williams came to confer with the Bishop, who later ordained him and sent him as a missionary to the Indians. Robert Enoch Hobart met Williams at this time, and in later life he was accustomed to say that the resemblance of Williams to the pictures of Louis XVI left little doubt as to the correctness of the belief held by many persons that he was the lost Dauphin of France.

On leaving New York he engaged for a few years in mercantile business in Pottstown, but gave that up to enter the iron business, and later became manager of Rebecca Furnace at Bedford, Pennsylvania. While there he met and married, July, 1835, Henrietta Williamina Smith, daughter of Brigadier-General William Rudolph Smith (also a veteran of 1812), and a great-granddaughter of the Rev. William Smith, D.D., first provost of the College and Academy of Philadelphia (now

the University of Pennsylvania), and founder of Washington College, Chestertown, Maryland.

In 1845 he returned to Pottstown, where he lived the remainder of his life. He died there May 20, 1869, and is buried in Edgewood Cemetery in that borough.

While living in Pottstown, as a young unmarried man, he, with other members of the family, was accustomed on Sundays to walk to Douglassville to church and back again, a distance of five miles each way. The church in Douglassville was originally one of the Swedish Churches, and was known as St. Gabriel's Church, Morlattan. It was in this church that he, with his sister Rebecca, was confirmed by Bishop White, August 19, 1819.

There were no Church services in Pottstown at this time, so he and his sisters, Joanna and Sarah, started a Sunday School, which for many years was the only one in the town.

In 1846, the year following his return to Pottstown, he was made a vestryman of the young parish, and continued to be reëlected each year until his death in 1869. For some years before his death he was rector's warden and a delegate to the Diocesan Convention. The large window at the end of the church, representing the "Good Shepherd," is a memorial to him (not to his father, as stated in the "Memorial of the Potts Family").

In his Church views he was considered a very high Churchman for those days, having imbibed his uncle's ideas as to the meaning and mission of the Church. To give an idea of the state of affairs in the little country parish at that period, it is only necessary to say that but two persons in the parish even bowed the head at the sacred name in the creed, and they were looked at askance each time they did it. These two persons were Robert Enoch Hobart and Charles Clay, son of the Rev. Slator Clay and brother of the Rev. Jehu Curtis Clay, for many years rector of Old Swedes' Church, Wicaco, Philadelphia.

INDEXES

ALPHABETICAL INDEX TO LETTERS

SEPTEMBER, 1805, TO APRIL, 1808

NOTE. *A brief biographical sketch precedes the first letter of each correspondent, which is distinguished by an asterisk in the following list. Unless the contrary is stated, all letters are addressed to John Henry Hobart*

LETTER	DATE	PAGE
Abercrombie, James	*September* 9, 1807	391
Abercrombie, James	*November* 17, 1807	425
Abercrombie, James	*December* 26, 1807	456
Abercrombie, James	*February* 22, 1808	475
* Adams, Parker	*December* 8, 1807	448
Albert, Pierre Antoine Samuel	*September* 24, 1805	20
Albert, Pierre Antoine Samuel	1805	82
* Allen, Benjamin, to Frederic Beasley	*September* 30, 1806	200
* Athens, Certificate of Incorporation of the Parish of	*June* 6, 1806	137
* Baldwin, Amos Glover	*December* 13, 1806	234
Baldwin, Amos Glover, to Benjamin Moore	*December* 13, 1806	242
Baldwin, Amos Glover, to Benjamin Moore	*March* 4, 1807	301
* Barry, Edmund Drienan	*September* 16, 1805	8
Barry, Edmund Drienan	*August* 22, 1806	171
Bartow, Susan	1807	461
Beasley, Frederic	*December* 2, 1805	68
* Bowen, Nathaniel	*April* 20, 1808	543
Bronson, Tillotson, Philo Shelton, and Burrage Beach	*June* 19, 1807	360
Brown, Clark	*December* 23, 1805	75
Brown, Clark, to Joseph Lathrop	*January* 21, 1806	88
Butler, David	*November* 1, 1805	47
* Chapman, James, Jr.	*May* 28, 1807	343
Chapman, James	*June* 26, 1807	371
Chapman, James	*September* 8, 1807	389

LETTER	DATE	PAGE
Chapman, James	*September* 22, 1807	401
Chapman, James	*October* 26, 1807	413
Chapman, James	*November* 6, 1807	417
Chapman, James	*November* 9, 1807	418
Chapman, James	*December* 14, 1807	449
Chapman, James	*December* 26, 1807	458
* Chapman, Thomas	*February* 10, 1807	268
Chase, Philander	*December* 12, 1805	72
Chase, Philander	*December* 4, 1806	227
* Christ Church, Coxsackie, Incorporation of	*July* 5, 1806	152
Dayton, Elias Bayley	*March* 12, 1806	112
Dayton, Jane Tongrelou	*June*, 1807	358
Dayton, Jane Tongrelou, to Mrs. John Henry Hobart	*July*, 1807	385
Dayton, Jane Tongrelou	*November* 28, 1807	440
* De Peyster, Frederick	1807	459
* Dunn, John	*May* 21, 1807	330
* Fowler, Andrew	*February* 15, 1807	282
Fowler, Andrew	*April* 17, 1807	317
Fowler, Andrew	*May* 19, 1807	327
* Gervais, Paul Trapier	*February* 25, 1807	294
Gervais, Paul Trapier	*December* 15, 1807	452
Gervais, Paul Trapier	*January* 25, 1808	465
Gervais, Paul Trapier	*February* 11, 1808	470
Gervais, Paul Trapier	*April* 3, 1808	514
* Griswold, Alexander Viets	*April* 12, 1808	533
Hart, Seth	*February* 18, 1806	102
Hart, Seth	*July* 7, 1806	157
Hart, Seth	*October* 19, 1807	408
Hart, Seth	*October* 26, 1807	410
Hart, Seth	*October* 27, 1807	414
Hart, Seth	*March* 21, 1808	509

INDEX TO LETTERS

LETTER	DATE	PAGE
* Hobart, Robert Enoch	*October* 20, 1806	202
* How, Thomas Yardley	*November* 28, 1807	438
* Hubbard, Bela	*November* 1, 1805	44
Jackson, Joseph	*September* 22, 1806	187
Jackson, Joseph	*April* 6, 1808	519
* Jones, Cave	1805	80
* Jones, Jasper Davis	*August* 29, 1806	177
Judd, Bethel	*March* 18, 1808	499
Kemp, James	*November* 20, 1806	221
Kemp, James	*June* 1, 1807	353
Kemp, James	*July* 3, 1807	373
Kemp, James	*September* 12, 1807	393
Kemp, James	*February* 3, 1808	467
Kemp, James	*March* 8, 1808	497
Kemp, James	*April* 4, 1808	516
King, Rufus	*February* 21, 1807	292
* McDonald, James, and Benjamin Isaacs	*September* 2, 1805	3
Mercer, Charles Fenton, to Thomas Yardley How	*October* 28, 1805	40
Mercer, Charles Fenton	*January* 31, 1806	101
Nash, Daniel	*October* 22, 1805	25
Nash, Daniel	*January* 6, 1806	83
Nash, Daniel	*April* 23, 1806	122
Nash, Daniel	*September* 16, 1806	185
Nash, Daniel	*October* 20, 1806	205
Nash, Daniel	*October* 26, 1806	213
Nash, Daniel	*January* 6, 1807	250
Nash, Daniel	*September* 16, 1807	397
Nash, Daniel	*September* 29, 1807	404
Nash, Daniel	*February* 19, 1808	473
* Ogden, Aaron	*November* 4, 1806	217
Ogden, Aaron	*November* 6, 1806	220

LETTER	DATE	PAGE
Ogden, Aaron, to Peter Mackie	*November* 6, 1806	219
* Ogden, Catherine Morris	*June* 19, 1806	143
Ogden, Catherine Morris	*August* 18, 1806	160
Ogden, Catherine Morris	*September* 5, 1806	182
Ogden, Catherine Morris	*September* 8, 1806	183
* Ogden, Lewis Morris, to Benjamin Moore	*November* 19, 1805	63
Ogden, Lewis Morris	*November* 22, 1805	66
Percy, William	*July* 10, 1807	379
Phelps, Davenport	*October* 14, 1805	22
Phelps, Davenport, to Benjamin Moore	*January* 29, 1806	96
Phelps, Davenport	*January* 30, 1806	98
Phelps, Davenport	*April* 26, 1806	128
Phelps, Davenport	*April* 26, 1806	129
Phelps, Davenport, to Benjamin Moore	*June* 10, 1806	141
Phelps, Davenport, to Benjamin Moore	*July* 7, 1806	154
Phelps, Davenport	*July* 15, 1806	159
Phelps, Davenport, to Benjamin Moore	*August* 20, 1806	161
Phelps, Davenport	*August* 21, 1806	163
Phelps, Davenport, to Benjamin Moore	*August* 28, 1806	175
Phelps, Davenport, to Benjamin Moore	*January* 25, 1807	262
Phelps, Davenport	*January* 27, 1807	265
Phelps, Davenport, to Tillotson Bronson	*December* 26, 1807	454
* Prentice, Joseph	*November* 10, 1807	421
Prentice, Joseph	*November* 15, 1807	424
Prentice, Joseph	*March* 5, 1808	493
* Prindle, Chauncy	*August* 27, 1806	173
Pryce, William	*June* 30, 1806	146
Rayner, Menzies	*November* 11, 1805	54
* Reed, John	*November* 4, 1805	51
Reed, John	*January* 10, 1806	86
* Ridout, Samuel	*September* 23, 1807	402
Rudd, John Churchill	*September* 4, 1805	4

INDEX TO LETTERS

LETTER	DATE	PAGE
Rudd, John Churchill	*September* 13, 1805	4
Rudd, John Churchill	*September* 29, 1805	21
Rudd, John Churchill	*October* 21, 1805	24
Rudd, John Churchill	*November* 21, 1805	65
Rudd, John Churchill	*December* 11, 1805	70
Rudd, John Churchill	*December* 19, 1805	74
Rudd, John Churchill	*January* 21, 1806	91
Rudd, John Churchill	*February* 21, 1806	110
Rudd, John Churchill	*March* 25, 1806	116
Rudd, John Churchill	*April* 3, 1806	117
Rudd, John Churchill	*April* 22, 1806	117
Rudd, John Churchill	*April* 25, 1806	126
Rudd, John Churchill	*April* 29, 1806	134
Rudd, John Churchill	*September* 3, 1806	178
Rudd, John Churchill	*September* 9, 1806	184
Rudd, John Churchill	*December* 6, 1806	230
Rudd, John Churchill	*December* 27, 1806	245
Rudd, John Churchill	*January* 5, 1807	248
Rudd, John Churchill	*January* 8, 1807	256
Rudd, John Churchill	*January* 20, 1807	258
Rudd, John Churchill	*February* 12, 1807	276
Rudd, John Churchill	*March* 4, 1807	297
Rudd, John Churchill	*March* 9, 1807	306
Rudd, John Churchill	*March* 16, 1807	308
Rudd, John Churchill	*March* 28, 1807	310
Rudd, John Churchill	*March* 31, 1807	311
Rudd, John Churchill	*April* 7, 1807	314
Rudd, John Churchill	*April* 15, 1807	315
Rudd, John Churchill	*April* 29, 1807	320
Rudd, John Churchill	*May* 6, 1807	322
Rudd, John Churchill	*May* 19, 1807	326
Rudd, John Churchill	*June* 5, 1807	356

INDEX TO LETTERS

LETTER	DATE	PAGE
Rudd, John Churchill	*November* 4, 1807	416
Rudd, John Churchill	*November* 19, 1807	428
Rudd, John Churchill	*November* 21, 1807	432
Rudd, John Churchill	*December* 4, 1807	443
Rudd, John Churchill	*December* 7, 1807	445
Rudd, John Churchill	1807	463
Rudd, John Churchill	*February* 22, 1808	481
Rudd, John Churchill	*March* 3, 1808	490
Rudd, John Churchill	*March* 25, 1808	511
Rudd, John Churchill	*April* 18, 1808	541
Rudd, John Churchill	*April* 28, 1808	551
*Sands, Joshua	*July* 3, 1807	378
Seabury, Charles	*January* 28, 1806	94
*Simons, James Dewar	*June* 23, 1807	363
Smith, William	*October* 25, 1805	37
Smith, William	*November* 16, 1805	58
Stebbins, Cyrus	*November* 16, 1805	61
Stebbins, Cyrus	*June* 10, 1806	139
Stebbins, Cyrus	*May* 22, 1807	341
*Steele, Oliver	*October* 25, 1805	32
Steele, Oliver	*November* 4, 1805	52
Steele, Oliver & Co.	*November* 20, 1807	429
Steele, Oliver & Co.	*January* 1, 1808	464
Steele, Oliver & Co.	*February* 23, 1808	487
*Stelle, L.	*April* 7, 1807	312
*Swords, James	*September* 18, 1805	18

ALPHABETICAL LIST OF ANNOTATIONS

SUBJECT PAGE

Abeel, John Neilson, reference to 292
Abercrombie, James, reference to 295, 472
Charges of 392
Children of, reference to 480
Lectures of, on the Catechism 426
Reference to 477
Adams, Mr. 354
Reference to 377
Albany, St. Peter's Church, reference to 236
Albany Centinel Controversy, reference to 18, 92, 111, 125, 355, 392, 457, 473
Albert, Pierre Antoine Samuel, reference to 82
Andrews, John 223
Annapolis, St. John's College 500
Annin, Joseph 266
Announcement of Oliver Steele & Co. 430
Athens, Trinity Church, reference to 495
Aurelius, reference to 97, 100, 155, 159, 176, 455

Baldwin, Amos Glover, reference to 253, 407, 473
Baldwin, Ashbel, reference to 36, 39, 430
Barren Creek Springs 396
Barrow, Isaac, reference to 185
Barry, Edmund Drienan, reference to 82, 140, 388

SUBJECT PAGE

Bartow, John Vanderbilt 552
Beach, Abraham, reference to 117, 140, 370, 372, 409, 412, 415
Beach, Ann 507
Beach, Burrage 362
Beasley, Frederic, reference to 93, 125, 127, 140, 201, 236, 325, 340, 359, 372, 458
Beattie, James 518
Bedell, Silvester 106
Belleville, Christ Church 15
Reference to 160
Bend, Joseph Grove John, reference to 354, 376, 457, 476
Beveridge, William 366
Binghamton, Christ Church 252
Bloomingdale, St. Michael's Church 401
Bogue, Aaron Jordan 106
Bonsal, J. 424
Booth, Jonathan 23
Reference to 155, 159
Bosworth, Benjamin 540
Bowden, John, reference to 69, 370, 439, 457, 466, 518, 525, 535
Letters of 468
Reference to 510
Bowen, Nathaniel, reference to 289, 296, 319, 427, 450, 453, 466, 515
Brimfield 90
Bronson, Tillotson, reference to 36, 53, 59, 362, 430, 455
Brother of Elias Bayley Dayton 113

SUBJECT	PAGE
Brown, Elizabeth	445
Burhans, Daniel, reference to	430
Burnham, John	291
Burrows, Stephen	492
Reference to	513
Burnet, Gilbert	367
Burnet, Moses D.	132
Reference to	99
Burt, Hachaliah	455
Butler, David, reference to	448
Butternuts, reference to	125, 305, 399
CANONS of the General Convention, 1804	548
Carson, Joseph, and Elizabeth Lawrence	352
Chamberlaine, May	523
Reference to	199
Chandler's Life of Samuel Johnson, reference to	39, 59, 100, 110, 230, 245, 318
Chandler, Thomas Bradbury	260
Chapman, George Thomas	270
Chapman, James, Jr., reference to	257, 314, 325, 326, 357, 378, 416, 444, 447, 492, 512, 552
Charges of James Abercrombie	392
Chase, Mary	228
Chenango Point, Christ Church, Binghamton	252
Cherry Valley, Grace Church	211
Reference to	26, 238, 399
Children of James Abercrombie, reference to	480
Children of Daniel Nash	211
Reference to	407
Christian's Magazine, The	230
Reference to	111, 326, 469, 483, 498
Christ Church, Belleville	15
Reference to	160
Christ Church, Binghamton	252
Christ Church, Cooperstown, reference to	252, 399
Christ Church, Coxsackie	151
Reference to	495
Christ Church, Hartford, reference to	273
Christ Church, Hudson, reference to	495
Christ Church, Middletown	351
Reference to	357, 451
Christ Church, Oswego	130
Christ Church, Poughkeepsie, reference to	73
Christ Church, Sag Harbour	106
Christ Church, Shrewsbury	348
Reference to	357, 451
Churchman's Catechism, The	195
Churchman's Magazine, The, reference to	36, 38, 46, 53, 59, 184, 326, 362, 430, 455, 463, 464, 469, 477, 483, 489, 518
Claggett, Thomas John, reference to	377
Pastoral Letter of, 1805	206
Clapham, Samuel	197
Clarkson, David M.	81
Claverack, Trinity Church, reference to	496
Clergyman's Advice, The	132
Clergyman's Companion, by Hobart	377
Reference to	92

SUBJECT	PAGE
Clergyman's Remembrancer, The	381
Coale, Edward J.	498
Cole, John	498
Coleman, William	298
Columbia College	292
Committee for Propagating the Gospel in the State of New York, reference to	81
Companion for the Altar, by Hobart	168
Reference to	85, 99, 288, 340
Companion to the Book of Common Prayer, by Hobart	109
Conklin, Richard or Enoch	315
Connecticut Evangelical Magazine, The	35
Consecration of St. John's Chapel of New York	248
Reference to	372
Constable, James, reference to	62
Convocation at Watertown, 1807	361
Cooke, John Esten	42
Cooper, Joab G., reference to	510
Cooper, Oliver St. John	524
Cooper, William, reference to	85, 474
Cooperstown, Christ Church, reference to	252, 399
Cox, Edward Noel	375
Reference to	396, 518
Coxsackie, Christ Church	151
Reference to	495
Cornelius	193
Croes, John, reference to	121
Croes, John, Jr.	345
Crookes, John	18
Cuming, Francis H., reference to	278
Dashiell, George, reference to	354
Daubeny, Charles, reference to	192
Dayton, Elias Bayley, reference to	116, 120, 418, 441
Brother of	113
Dayton, Elizabeth Catherine	217, 441
Sermon on death of, by John Churchill Rudd, reference to	230
Dayton, Jane Tongrelou	387
Reference to	17, 220, 249, 260, 315, 372
Dayton, Jane Tongrelou Chandler	388
Dayton, Margaretta Williamson	388
Dayton, Mathias Ogden	388
Dayton, William	386
Reference to	389
Defence of the Church of England	488
De Hart, Jacob	113
Dehon, Theodore	535
De Peyster, Frederick, reference to	399
Dering, Henry Parker	105
Dering, Sylvester	105
Diell, John	215
Dubois, Isaac	51
Dwight, Timothy	270
Elizabeth Town Academy	297
Reference to	513

SUBJECT	PAGE
Emmanuel Church, Little Falls	239
Empie, Adam, reference to	201
Episcopacy Vindicated, by James Kemp	469
Reference to	498
Essays, on the Subject of Episcopacy	165
Reference to	193, 340, 400
Eusebius	249
Reference to	257, 276
F., Mrs.	278, 307
Fairfield, Trinity Church	238
Reference to	243, 303
Fairfield Academy	240
Reference to	303
Farrand, William P., & Co.	477
Feltus, Henry J., reference to	352
Female Protestant Episcopal Association of South Carolina	328
Ferry and Creek Boats	180
Ffirth, John	198
Fishkill, Trinity Church, reference to	73
Fly Creek, reference to	399
Forbes, William	517
Fowler, Andrew, reference to	370, 408, 550
Exposition of the Book of Common Prayer, by	289
Reference to	318, 495
Fowler, Mary	289
Reference to	328
Franchot, Lewis or Paschal	124
Freehold, St. Peter's Church	351
Reference to	357
Funeral Scarfs	66
G., Mrs.	191
Gadsden, Christopher Edward, reference to	382
Galway	236
Gardiner, John Sylvester John	477
Garthwait, Jeremiah C.	245
Reference to	307, 310, 434, 442, 447
Garthwait, Vashti	307
General Assembly's Missionary Magazine, The	483
General Convention, Canons of, 1804	548
Geneva, Trinity Church, reference to	162, 164, 176, 264, 266
Gervais, Paul Trapier, reference to	457, 477
Gill, John	149
Gillet, Jacob	408
Reference to	411, 415
God-daughter of Charles Fenton Mercer, reference to	101
Gould, Mrs. John	400
Gozlay, Mr.	176
Great Barrington, St. James's Church	27
Reference to	236
Green, William, reference to	95
Greenbush	303
Greenfield, St. James's Church	274
Greenwich	325
Grace Church, Cherry Valley	211
Reference to	26, 238, 399
Grace Church, Jamaica, reference to	104
Griffing, John	257
Griswold, Henry Hobart	213

SUBJECT	PAGE
Griswold, Samuel	26
Reference to	236
Griswold, Mr.	39
Guion, Jeanne Marie	148
HAINES, Job	352
Hale, Daniel, reference to	215, 399
Hales, William	224
Hallett, Abraham Shotwell	179
Reference to	484
Hallett, James	179
Reference to	434, 484
Halling, Solomon	286
Reference to	318, 328
Halling, Mrs. Solomon	287
Halsted, Caleb, Jr., or William	17
Hamilton, Paul	318
Hammersley, Andrew	215
Hammersley, Thomas, reference to	400
Harpersfield, reference to	174
Harpursville, Chenango County, St. Luke's Church, reference to	174
Harris, William, reference to	9, 90, 140, 370, 466, 472
Hart, Seth, reference to	492
Advertisement of, 1807	412
Hartford, Christ Church, reference to	273
Harvey, Thomas	314
Hastier, Captain	447
Haviland, Benjamin	423
Reference to	424
Hawley, William, reference to	525
Height, Mrs.	113
Hempstead, St. George's Church, reference to	104
Herkimer, reference to	241
Hetfield, Smith	184
Reference to	314, 326, 463, 541
Hickes, George	224
Higbee, Daniel	346
Hobart, John Henry, Apology for Apostolic Order, by	383
Reference to	326, 439, 457, 469, 496
Children of	418
Clergyman's Companion, by	377
Reference to	92
Companion for the Altar, by	168
Reference to	85, 99, 288, 340
Companion to the Book of Common Prayer, by	109
Degree of D.D., conferred on	171
Hobart, Mary Goodin	204
Hobart, Nathaniel Potts, reference to	204
Hobart, Sarah	204
How, Thomas Yardley, reference to	41, 125, 473, 510
Howell, P.	184
Hubbard, Bela, reference to	36, 53, 77
Hudson, Christ Church, reference to	495
Humphries, Daniel	477
Hunt, Robert	112
Hunter, John	296
Huntington, St. John's Church, reference to	179
ISLIP and Brookhaven (Caroline Church, Setauket), reference to	158, 179

SUBJECT	PAGE
JACKSON, Joseph, reference to	506
Jamaica, Grace Church, reference to	104
Jenkins, Edward	291
Reference to	319, 366
Johnstown, St. John's Church, reference to	236, 243
Jones, Cave, reference to	140
Jones, David	149
Jones, Mr.	121
Jones, William, of Nayland	193
Reference to	319
Judd, Bethel	403
Reference to	525
Judd, Jonathan, reference to	26, 176, 235, 243
Judd, Margaret	506
KEMP, Edward Donald	355
Kemp, James, reference to	192, 525
On Conversion	224
Reference to	377
Episcopacy Vindicated, by	469
Reference to	498
Parochial Lectures of	525
Kewley, John, reference to	192
Enquiry, by	377
Kibbie, George	133
King, Rufus, reference to	121, 127
Kissam, Daniel Whitehead	157
Knowlton, St. James's Church	323
Kollock, Henry, reference to	93
LALANDE, Joseph Jerôme Le-Français, reference to	201
Larger Catechism, The	244
Reference to	304
Lathrop, Joseph	76
Reference to	90
Laurence, Richard	524
Laurence, Roger	276
Lawrence, Alfred, reference to	310
Lawrence, Elizabeth, and Joseph Carson	352
Lawrence, Joanna, reference to	310
Lawrence, Jonathan Hampton, reference to	309
Lawrence, Marian Hampton, reference to	310
Lawrence, Thomas	60
Lawson, Mrs.	453
Reference to	472
L'Eglise du St. Esprit, reference to	82
Lilly, Samuel	71
Linn, William, reference to	42, 48, 69, 125, 193, 255, 288, 318, 340
Little Falls, Emmanuel Church	239
Lyell, Thomas, reference to	140, 314, 370, 372
MACKIE, Peter and Elizabeth, reference to	219
Magie, Michael	388
Reference to	442
Manlius, reference to	100
Mann, Elias	308
Martin, Ennalls	523
Marvin, John	6
Mason, John	147
Mason, John Mitchell, reference to	396, 399, 412, 439, 498, 518
Master George	230
McDowell, John	93

SUBJECT	PAGE
McDowell, John, reference to	127, 257, 278, 483, 541
Meeting of Standing Committee of Diocese of New Jersey, 1807	434
Mercer, Charles Fenton, reference to	69, 332, 413
God-daughter of, reference to	101
Metcalf, Elijah H.	31
Reference to	85
Methodist Episcopacy	192
Middle Road, New York, The	81
Middletown, New Jersey, Christ Church	351
Reference to	357, 451
Miller, Samuel	394
Reference to	400, 439, 457, 468, 474, 498, 510, 518, 525
Letters of, reviewed	450
Milton, St. James's Church, reference to	236
Montague	275
Moore, Benjamin, reference to	125, 134, 140, 174, 381, 513
Moore, Clement Clarke, reference to	457
Moore, James	199
Moore, John, reference to	104
Moore, John, Jr., reference to	157
Moore, Richard Channing, reference to	416, 463, 513
Morris, Lewis	381
Mt. Holly, St. Andrew's Church	347
Myles, William	191
N., Mr.	191
Nash, Daniel, reference to	238, 305
Nash, Daniel, Children of	211
Reference to	407
Nash, Olive, reference to	211, 400
Nature and Constitution of the Church, by William Stevens	132
Nelson's Festivals and Fasts, reference to	100, 288, 340
New Orleans Committee, reference to	73
New York City, St. John's Chapel, Consecration of	248
Reference to	372
St. Mark's Church in the Bowery, reference to	9, 81
Newark, Trinity Church	10
Reference to	65, 413
Communion Plate of	144
Reference to	160, 183
Nicholas, John	264
Nixon, John	442
Noble, Curtis	405
Noble, Mr.	303
Norman, William E.	423
North Carolina, St. Bartholomew's Parish	288
Reference to	328
Nott, George Frederick	198
Office of Induction, reference to	340
Ogden, Aaron, reference to	113
Ogden, Samuel, reference to	345, 413, 416
Old Elizabeth Town, reference to	6
Rentable Houses in, for Summer of 1806	114

SUBJECT	PAGE
Oliver Steele & Co., Announcement by	430
Onderdonk, Benjamin Tredwell, reference to	17
Onondaga, reference to	97, 161, 164
Oswego, Christ Church	130
Orthodox Church Magazine, The	270
Orton, Job	368
Otsego, reference to	399
Owen, Thomas Ellis	197
Oxford, St. Paul's Church	406
PALMYRA, Zion Church	164
Panoplist, The	484
Paris Hill, St. Paul's Church, reference to	26, 243
Paul, Isaac or John, reference to	386, 441
Percy's Apology for the Episcopal Church	381
Percy, William, reference to	296
Perrin, William P., reference to	101
Phelps, Davenport, reference to	80
Sons of	97, 100
Reference to	267
Phillis	388
Physick, Philip Syng	295
Reference to	453, 457, 471, 477
Pilmore, Joseph, reference to	392
Poor Man's Help, The	304
Porteus, Beilby, reference to	518
Potts, John, reference to	203
Pottsgrove, reference to	204
Poughkeepsie, Christ Church, reference to	73
Price, Nathaniel	389
Prindle, or Pringle, Mr.	215
QUESTIONS by a Lady on Conversion and their Answers	226
RATTOONE, Elisha Dunham, reference to	376
Rattoone, Elisha Dunham, Mrs.	376
Raymond, Ann	461
Rayner, Menzies, reference to	171, 321
Read, Daniel	260
Religious Tracts	195
Reference to	525
Rentable Houses in Old Elizabeth for Summer of 1806	114
Review of Samuel Miller's Letters	450
Richfield, reference to	215, 399
Ricketts, James, reference to	112
Robertson, Hannah Webster, reference to	204
Robertson, James, reference to	204, 515
Rome, Zion Church	253
Rose, Miss	321
Rucastle, Phebe	320
Rudd, John Churchill, reference to	17, 109, 345, 389, 419, 442, 450
Parish Lectures on the Catechism	541
School of	120
Advertisement of, 1808	512
Sermon of, on death of Mrs. Dayton, reference to	230
Rudd, Mary	245
Rudd, Phebe Eliza, reference to	116, 433, 444, 552

SUBJECT	PAGE
Rudd, Phebe Eliza, Sisters and family of	428
Rudd, Samuel	5
Reference to	245, 249, 257
Sag Harbour, Christ Church	106
Sale of the Virginia Glebes, The	332
Salisbury	241
Saltonstall, Elizabeth, reference to	453
Schenectady, St. George's Church, reference to	236, 342
Scholar Armed, The, reference to	342
Schuyler, John A.	64
Reference to	66
Scott, Thomas	523
Seabury, Ann, reference to	95
Secker, Thomas, reference to	186, 367
Semmes, Sophia Nelson	203
Sermon of John Churchill Rudd in 1807	309
John Churchill Rudd on death of Mrs. Dayton, reference to	230
Setauket, Caroline Church, reference to	158, 179
Shelter Island, St. Mary's Chapel	107
Shelton, Philo, reference to	362
Sherlock, William, reference to	186
Shrewsbury, Christ Church	348
Reference to	357, 451
Simons, Harleston	370
Simons, James Dewar, reference to	319, 477
Smith, Magdalen, reference to	59
Smith, William, Discourses by	147
Society for the Promotion of Religion and Learning, reference to	132, 162, 460
Sons of Davenport Phelps	97, 100
Reference to	267
St. Andrew's Church, Mt. Holly	347
St. Bartholomew's Parish, North Carolina	288
Reference to	328
St. George's Church, Hempstead, reference to	104
St. George's Church, Schenectady, reference to	236, 342
St. James's Church, Great Barrington	27
Reference to	236
St. James's Church, Greenfield	274
St. James's Church, Knowlton	323
St. James's Church, Milton, reference to	236
St. James's Church, Wilmington, North Carolina	285
St. John's Chapel, New York, Consecration of	248
Reference to	372
St. John's Church, Elizabeth	552
St. John's Church, Huntington, reference to	179
St. John's Church, Johnstown, reference to	236, 243
St. John's College, Annapolis	500
St. Luke's Church, Harpursville, Chenango County, reference to	174
St. Mark's Church in the Bowery, reference to	9, 81

SUBJECT	PAGE
St. Mary's Chapel, Shelter Island	107
St. Matthew's Church, Unadilla	304
Reference to	406
St. Michael's Church, Bloomingdale	401
St. Paul's Church, Charlton	237
St. Paul's Church, Oxford	406
St. Paul's Church, Paris Hill, reference to	26, 243
St. Peter's Church, Albany, reference to	236
St. Peter's Church, Freehold	351
Reference to	357
Stackhouse, Thomas, reference to	463
Stanhope, George	92
Stebbins, Cyrus, reference to	201, 236
Stedman, Thomas	369
Steele, Oliver, reference to	46
Stephens, Daniel	522
Stevens, William, Nature and Constitution of the Church, by	132
Stockton, Richard	312
Stonhouse, Rev. Sir James, Bart.	369
Sullivan, reference to	142
Sussex County, New Jersey	321
Reference to	352
Swords, Thomas and James, reference to	311, 319, 431
THOMAS, Robinson	24
Thompson, Catherine	121
Reference to	127
Tomlinson, David, reference to	342
Trimmer, Sarah Kirby	196
Trinity Church, Athens, reference to	495
Trinity Church, Claverack, reference to	496
Trinity Church, Fairfield	238
Reference to	243, 303
Trinity Church, Fishkill, reference to	73
Trinity Church, Geneva, reference to	162, 164, 176, 264, 266
Trinity Church, Newark	10
Reference to	65, 413
Communion Plate of	144
Reference to	160, 183
Trinity Church, Utica, reference to	26, 155 176, 241, 305, 407
Tyler, Comfort	142
Reference to	155, 164
UNADILLA, St. Matthew's Church	304
Reference to	406
Utica, Trinity Church, reference to	26, 155, 176, 241, 305, 407
VAN BUSKIRK, Abraham	424
Reference to	496
Vaughan, John	148
Virginia Glebes, Sale of	332
Vredenburgh, William J., reference to	155
WADDELL, Henry	134
Walter, Mr.	38
Ward, James	55
Ward, Peter, reference to	241

SUBJECT	PAGE
Wharton, Charles Henry	120
Reference to	134, 392
Wheeler, Russell, reference to	447, 450
White, William, reference to	428
and Dr. Coke	192
Admission of	210
Charges, 1807	423
Consecration Sermon of, reference to	340
On George Hickes	222
Whitehead, James	476
Whitlock, Ephraim	180
Wilkins, Isaac, reference to	377
Willard, Joseph, reference to	160, 417, 419
Williams, Mr., of Elizabeth, New Jersey	359
Williams, Nathan	243
Williamson, Hugh	484
Williamson, Isaac Halsted, reference to	278
Williamson, Matthias, Jr.	261
Williamson, William	442
Willison, John	148
Wilmer, James Jones	354
Wilmington, North Carolina, St. James's Church	285
Wilson, Thomas, reference to	147, 471
Woodruff, Isaac	113
Woodruff, Lewis	114
Woolworth, Aaron	109
Wright, Mr.	48
YELLOW Fever, The, in 1805, reference to	6, 19, 31
ZION Church, Palmyra	164
Zion Church, Rome	325

LIST OF BOOKS REFERRED TO

This is not a list or bibliography of the works consulted in the preparation of this volume; it is only a list of the books actually quoted

American Church Almanac, The

The American Church Almanac and New Year Book for 1912. Volume LXXXII.

"*Well to celebrate these religious and sacred days is to spend the flower of our time happily.*"— *Hooker.*

Edwin S. Gorham, Publisher, 37 East 28th Street, New York.

Aurora, The

Aurora. General Advertiser.

"*Surgo ut prosim.*"

Published (daily) by William Duane, Successor of Benjamin Franklin Bache, in Franklin Court, Market Street, Philadelphia. Eight dollars per annum. Number 486. Friday, August 15, 1806.

Benton, Nathaniel S.

A History of Herkimer County, including the Upper Mohawk Valley, from the Earliest Period to the Present Time: with a Brief Notice of the Iroquois Indians, the Early German Tribes, the Palatine Immigrations into the Colony of New York, and Biographical Sketches of the Palatine Families, the Patentees of Burnetsfield in the year 1725. Also Biographical Notices of the Most Prominent Public Men of the County: with Important Statistical Information. By Nathaniel S. Benton. Albany: J. Munsell, 78 State Street. 1856.

Berrian, William

An Historical Sketch of Trinity Church, New-York. By the Rev. William Berrian, D.D., the Rector of the same. New York: Stanford and Swords, 139, Broadway. 1847.

Recollections of Departed Friends. By the Rev. William Berrian, D.D., Rector of Trinity Church, New-York. Second Edition. New-York: Stanford and Swords, 137, Broadway. 1850.

Christ Church, Cooperstown, New York, MS. Records of

(In the possession of the Corporation.)

Christian Journal and Literary Register, The

For February, 1829. New York: Published (monthly) by T. & J. Swords, No. 127 Broadway.

Churchman, The

The Churchman. The Church of the Living God, the Pillar and Ground of the Truth. 1 Tim. iii. 15. Volume XIV, No. 45. Whole number 721. Published for the Proprietor. New York: Saturday, January 11, 1845. By James Spark, 161 Fulton St. Terms $3 per annum in advance.

Churchman's Magazine, The

The Churchman's Magazine; or, Treasury of Divine and Useful Knowledge.

"*That which is of God we defend to the uttermost of that which he hath given: That which is otherwise, let it wither even in the root from whence it hath sprung.*"—*Hooker.*

December, 1806. New Haven: Printed and Published by Oliver Steele & Co. 1806.

The Churchman's Magazine for April, 1807, and November, 1807.

Claggett, Thomas John

A Pastoral Letter from the Right Reverend Thomas John Claggett, D.D., Bishop of the Protestant Episcopal Church in Maryland, to the Clergy and Congregations of said Church. Baltimore: Printed. New-York: Re-Printed by T. & J. Swords, No. 160 Pearl Street. 1806.

Collections of the Protestant Episcopal Historical Society

Collections of the Protestant Episcopal Historical Society, for the year 1851. Published by Order of the Executive Committee of the Society. New York: Stanford & Swords, Publishers. 1851.

Cordell, Eugene Fauntleroy

Historical Sketch of the University of Maryland, School of Medicine (1807–1890). With an Introductory Chapter, Notice of the Schools of Law, Arts and Sciences, and Theology, and the Department of Dentistry, and a General Catalogue of Medical Alumni. By Eugene Fauntleroy Cordell, M.D. (Class of 1868).

"*Filius sim dignus istâ dignâ parente.*"

Baltimore: Press of Isaac Friedenwald. 1891.

DALCHO, FREDERICK

An Historical Account of the Protestant Episcopal Church in South-Carolina, from the First Settlement of the Province to the War of the Revolution; with Notices of the Present State of the Church in Each Parish, and Some Account of the Early Civil History of Carolina, never before published. To which are added: The Laws Relating to Religious Worship; the Journals and Rules relating to the Convention of South-Carolina; the Constitution and Canons of the Protestant Episcopal Church, and the Course of Ecclesiastical Studies: with an Index, and List of Subscribers. By Frederick Dalcho, M.D., Assistant Minister of St. Michael's Church, Charleston. Charleston: Published by E. Thayer, at his Theological Book-Store, Broad Street. Arch'd. E. Miller, Printer, 120, Broad-street. 1820.

DEXTER, FRANKLIN BOWDITCH

Biographical Sketches of the Graduates of Yale College, with Annals of College History. Six volumes. By Franklin Bowditch Dexter, Litt.D. New York: Henry Holt and Company. 1885–1912.

EPISCOPAL WATCHMAN, THE

The Episcopal Watchman.

"*I have set thee a watchman unto the House of Israel.*"

Volume II. Hartford: H. & F. J. Huntington. MDCCCXXIX.

EVERTS, ENSIGN & EVERTS

1788. History of Ontario County, New York. With Illustrations Descriptive of its Scenery, Palatial Residences, Public Buildings, Fine Blocks, and Important Manufactories, from Original Sketches by Artists of the Highest Ability. Philadelphia: Everts, Ensign & Everts, 716 Filbert Street. 1876. Press of J. B. Lippincott & Co., Philadelphia.

FRANCIS, JOHN W.

Old New York: or, Reminiscences of the Past Sixty Years. By John W. Francis, M.D., LL.D. With a Memoir of the Author, by Henry T. Tuckerman. New York: W. J. Widdleton, Publisher. MDCCCLXVI.

GADSDEN, C. E.

An Essay on the Life of the Right Reverend Theodore Dehon, D.D., Late Bishop of the Protestant Episcopal Church in the Diocese of South-Carolina: With an Appendix. By C. E. Gadsden, D.D., Rector of St. Philip's Church, Charleston. Charleston: Printed for the Author, by A. E. Miller, No. 4 Broad-st. 1833.

GIBSON, W. T.

The Church Eclectic: A Monthly Magazine of Church Literature, with Notes and News Summaries. Vol. XVIII. April, 1890, to March, 1891. W. T. Gibson, D.D., LL.D., Editor and Proprietor. Utica, New York: Press of L. C. Childs & Son, 33 and 35 Charlotte Street. MDCCCXCI.

HALES, WILLIAM

Methodism Inspected. Part I. With an Appendix on the Evidences of a State of Salvation. By William Hales, D.D., Rector of Killesandra.

"*For though ye may have the ten thousand school masters in Christ, yet have ye not many fathers.*"—1 *Cor. iv.* 15.

Dublin: Printed for H. Colbert, 136 Capel St., London. Sold by J. Spragg, 16 King Street, Covent Garden. 1803.

HATFIELD, EDWIN F.

History of Elizabeth, New Jersey; including the Early History of Union County. By Rev. Edwin F. Hatfield, D.D.

"*Remember the days of old, consider the years of many generations.*" — *Deut. xxxii.* 7.

New York: Published by Carlton & Lanahan, 200 Mulberry-Street. 1868.

HAWKS, FRANCIS L.

Contributions to the Ecclesiastical History of the United States of America. By Francis L. Hawks, Rector of St. Thomas's Church, New-York. Volume I, published in New York by Harper & Brothers, No. 82 Cliff-Street. 1836. Volume II, published in New York by John S. Taylor, Theological and Sunday-School Bookseller, Brick Church Chapel. 1839.

HAWKS, FRANCIS L. (CONTINUED)

Contributions to the Ecclesiastical History of the United States. By Francis L. Hawks, D.D., Rector of St. Thomas's Church, New-York. Volume II. Maryland. New York: John S. Taylor, Theological and Sunday-School Bookseller, Brick Church Chapel. 1839. Sub-title: "A Narrative of Events connected with the Rise and Progress of the Protestant Episcopal Church in Maryland."

HENDERSON, MATTHEW H.

The Days of Old; A Centennial Discourse, delivered in Trinity Church, Newark, New Jersey, February 22, 1846. By Matthew H. Henderson, M.A., Rector. Published by Request. New-York: Printed by Leavitt, Trow, and Company, 194 Broadway. 1846.

HOBART, JOHN HENRY

The Clergyman's Companion, containing Occasional Offices of the Protestant Episcopal Church, with Prayers suitable to be used by the Clergy of the said Church in the Discharge of their Parochial Duties. To which is added a View of the Qualifications and Duties of the Clerical Office, in a series of extracts. The Second Edition, considerably enlarged. By John Henry Hobart, D.D., Bishop of the Protestant Episcopal Church in the State of New-York, Rector of Trinity Church in the City of New-York, and Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary. In two volumes. New York: Printed and Sold by T. and J. Swords, No. 127 Broadway. 1828.

The Excellence of the Church. A Sermon, preached at the Consecration of Trinity Church, Newark, New-Jersey, by the Right Rev. Bishop Moore, on Monday, May 21, A.D. 1810. By John Henry Hobart, D.D., an Assistant Minister of Trinity Church, New-York. Published by Request. New-York: Printed by T. & J. Swords, No. 160 Pearl-Street. 1810.

JAMES, MRS. THOMAS POTTS

Memorial of Thomas Potts, Junior, who settled in Pennsylvania; with an Historic-Genealogical Account of his Descendants to the Eighth Generation. By Mrs. Thomas Potts James, Member of the Historical Society of Pennsylvania. Cambridge: Privately Printed. 1874.

JONES, CAVE

A Solemn Appeal to the Church; being a Plain Statement of Facts in the Matters pending between Dr. Hobart with others, and the Author. By the Rev. Cave Jones, A.M., One of the Assistant Ministers of Trinity Church, New-York. Together with an Appendix, containing a Statement of the Case of the Rev. Mr. Feltus, under his own hand.

"*Doth our law judge any man before it hear him, and know what he doeth?*"

New-York: Printed for the Author. 1811.

JONES, WILLIAM

An Essay on the Church.

"*For my Brethren and Companions' sake, I will wish thee Prosperity. Yea, because of the House of the Lord our God, I will seek to do thee good.*"—*Psalm cxxii.*

Glocester: Printed by R. Raikes, for G. G. J. and J. Robinson, Pater-Noster-Row; Messrs. Rivingtons, St. Paul's Church-Yard; and H. Gardner, No. 200, Strand, London. MDCCLXXXVII. Sub-Title: "A Short View of the Present State of the Argument between the Church of England and Dissenters."

The Churchman's Cathechism, or Elements of Instruction on the Nature and Constitution of the Christian Church. Briefly shewing, I. What the Church is, and how it is called. II. The Signs or Marks by which the Church is known. III. The Duties taught by the Church. IV. The Discipline of the Church. V. The Authority of the Church in Matters of Faith and Doctrine. VI. The Nature and Sinfulness of Schism. VII. The False Principles on which Schism defends itself. VIII. The Difference between Morality and Religion.

Tracts on the Church, containing An Essay on the Church. A Short View of the Argument between the Church of England and the Dissenters. The Churchman's Catechism on Private Judgement. A Friendly Admonition to the Churchman. The House of God the House of Prayer. By the Rev. William Jones, M.A. Sometime Rector of Nayland, Suffolk. Oxford and London: John Henry Parker. MDCCCL.

JOURNAL OF THE DIOCESE OF NEW JERSEY

Journal of the Diocese of New Jersey for 1837.

JOURNAL OF THE DIOCESE OF WESTERN NEW YORK

Journal of the Proceedings of the Eighth Annual Convention of the Protestant Episcopal Church in the Diocese of Western New-York, held in St. Paul's Church, Rochester, on Wednesday, August 20th, and Thursday, August 21st, A.D. 1845. To which is prefixed a List of the Clergy of the Diocese. Utica: Printed for the Convention. MDCCCXLV.

KEMP, JAMES

A Tract upon Conversion, with an Appendix containing six important Questions with Answers, on the Knowledge of the Forgiveness of Sins.

"*And be renewed in the Spirit of your mind.*"—*Eph. iv.* 23.

By Rev. James Kemp, D.D., Rector of Great Choptank Parish, Dorchester County. Baltimore: Printed for Cole and J. Bonsal by Joseph Robinson. 1807.

LINN, WILLIAM, FREDERIC BEASLEY, and THOMAS YARDLEY HOW

A Collection of the Essays on the Subject of Episcopacy, which originally appeared in the Albany Centinel, and which are ascribed principally to the Rev. Dr. Linn, the Rev. Mr. Beasley, and Thomas Y. How, Esq. With Additional Notes and Remarks. New-York: Printed by T. and J. Swords, No. 160 Pearl Street. 1806.

LOWNDES, ARTHUR

A Century of Achievement. The History of the New York Bible and Common Prayer Book Society for One Hundred Years. By Arthur Lowndes, D.D. Two volumes. Edwin S. Gorham: New York.

An Inventory of the Church Plate and Altar Ornaments belonging to the Parish of Trinity Church in the City of New York. Compiled by Order of the Corporation. For Private Circulation. 1905.

MCVICKAR, JOHN

The Early Life and Professional Years of Bishop Hobart. By John McVickar, D.D., Professor of Moral and Intellectual Philosophy and Political Economy in Columbia College, New-York. With a Preface containing a History of the Church in America, by Walter

McVickar, John (continued)

Farquhar Hook, D.D., Vicar of Leeds, Prebendary of Lincoln, and Chaplain in Ordinary to the Queen. Oxford: D. A. Talboys, and 113, Fleet Street, London. MDCCCXXXVIII.

Meade, William

Old Churches, Ministers and Families of Virginia. By Bishop Meade. In two volumes. Philadelphia: J. B. Lippincott & Co. 1878.

Monthly Anthology, The

The Monthly Anthology, and Boston Review; containing Sketches and Reports of Philosophy, Religion, History, Arts and Manners. Edited by a Society of Gentlemen.

"*Omnes undique flosculos carpam atque delibem.*"

Volume V. Boston: Printed and published by Snelling and Simons, No. 5 Devonshire Street, and Hastings, Etheridge and Bliss, No. 8 State Street. 1808.

Myles, William

A Chronological History of the People called Methodists of the Connexion of the Late Rev. John Wesley, from their Rise in the Year 1729 to their Last Conference. By William Myles.

"*According to this time it shall be said of Jacob and of Israel, What hath God wrought?*"—*Numbers xxiii.* 23.

Fourth edition, considerably enlarged. London: Printed at the Conference Office, 14 City Road, by Thomas Cordeux, Agent.

New York Evening Post, The

The New York Evening Post, October 9, 1806. No. 40 Pine Street, New York: Printed and Published by Michael Burnham. Price eight dollars per ann., and nine dollars to Country Subscribers.

The New York Evening Post, March 12, 1807.

The New York Evening Post, March 30, 1808.

Owen, Thomas Ellis

Methodism Unmasked, or the Progress of Puritanism from the Sixteenth to the Nineteenth Century; intended as an explanatory supplement to "Hints to Heads of Families." J. Hatchard: London.

Perry, William Stevens

The History of the American Episcopal Church, 1587–1883. By William Stevens Perry, D.D., LL.D., Bishop of Iowa. In two volumes. Projected by Clarence F. Jewett. Boston: James R. Osgood & Company, 1885. Volume i, pp. xx, 665; volume ii, pp. xiii, 696. MDCCCLXX–MDCCCLXXVIII.

Pinckney, James D.

Reminiscences of Catskill. Local Sketches. By the Late James D. Pinckney, together with Interesting Articles by Thurlow Weed, Edwin Croswell, S. Sherwood Day, and Joseph Hallock, Esqrs. Catskill: J. B. Hall, Publisher, "Recorder and Democrat" Office. 1868.

Religious Tracts

Religious Tracts, dispersed by the Society for Promoting Christian Knowledge. In twelve volumes. London: Printed for F. and C. Rivington, Booksellers to the Society, No. 62, St. Paul's Church Yard. 1802.

St. John's Church, Ithaca, New York, MS. Records of

(In the possession of the Corporation.)

Smith, Laura Chase

The Life of Philander Chase, First Bishop of Ohio and Illinois, Founder of Kenyon and Jubilee Colleges. By his Grand-Daughter, Laura Chase Smith. (Coat of Arms.) New York: E. P. Dutton & Company, 31 West Twenty-third Street. 1903.

Sprague, William B.

Annals of the American Pulpit; or Commemorative Notices of Distinguished American Clergymen of Various Denominations, from the Early Settlement of the Country to the Close of the Year Eighteen Hundred and Fifty-five. With Historical Introductions. By William B. Sprague, D.D. Nine volumes. New York: Robert Carter & Brothers, 530 Broadway. 1859–69.

Taylor, Charles J.

History of Great Barrington (Berkshire County), Massachusetts. By Charles J. Taylor.

TAYLOR, CHARLES J. (CONTINUED)

"*People will not look forward to posterity who never look backward to their ancestors.*"—*Edmund Burke.*

Great Barrington, Mass.: Clark W. Bryan & Co., Publishers. 1882.

UNITED STATES NAVAL WAR RECORDS

United States Naval War Records, Washington, District of Columbia.

UPDIKE, WILKINS

A History of the Episcopal Church in Narragansett, Rhode Island, including a History of other Episcopal Churches in the State. By Wilkins Updike, with a Transcript of the *Narragansett Parish Register*, from 1718 to 1774; an Appendix containing a Reprint of a Work entitled *America Dissected* by the Revd *James MacSparran*, D.D., and Copies of *Other Old Papers;* together with *Notes* containing Genealogical and Biographical Accounts of Distinguished Men, Families, &c. Second Edition, newly edited, enlarged and corrected by the Reverend Daniel Goodwin, Ph.D., D.D., sometime Rector of St. Paul's Church, Wickford, Narragansett. Illustrated by fifty Portraits after old Paintings; together with six Views of Historic Localities, and several Facsimiles. Boston: Printed and Published by D. B. Updike, The Merrymount Press. 1907.

WHEELER, WILLIAM OGDEN, and EDMUND D. HALSEY

Inscriptions on Tombstones and Monuments in the Burying Grounds of the First Presbyterian Church and St. John's Church at Elizabeth, New Jersey. 1664–1892.

WHITE, WILLIAM

The Case of the Episcopal Churches in the United States considered.

"*To make new articles of faith and doctrine, no man thinketh it lawful; new laws of government, what commonwealth or church is there which maketh not at one time or another?*"—*Hooker.*

Philadelphia: Printed by David C. Claypoole. 1783. Reprinted in Perry's Reprint of the Journals, volume iii, page 419.

INDEX

Abeel, John Neilson, 292.
Abercrombie, James, 295, 472.
  Charges of, 392.
  Children of, 480.
  Lectures of, on the Catechism, 426, 477.
  Letters from, 391, 425, 456, 475.
Adams, Mr., 354, 377.
Adams, Parker, Sketch of and letter from, 448.
Albany, St. Peter's Church, 236.
Albany Centinel Controversy, 18, 92, 111, 125, 355, 392, 457, 473.
Albert, Pierre Antoine Samuel, 82.
  Letters from, 20, 82.
Allen, Benjamin, Sketch of and letter from, 200.
Andrews, John, 223.
Annapolis, St. John's College, 500.
Annin, Joseph, 266.
Announcement of Oliver Steele & Co., 430.
Athens, Trinity Church, 136, 495.
  Certificate of Incorporation of the Parish of, 137.
Aurelius, 97, 100, 155, 159, 176, 455.

Baldwin, Amos Glover, 253, 407, 473.
  Letters from, 234, 242, 301.
  Sketch of, 233.
Baldwin, Ashbel, 36, 39, 430.
Barren Creek Springs, 396.
Barrow, Isaac, 185.
Barry, Edmund Drienan, 82, 140, 388.
Barry, Edmund Drienan, Letters from, 8, 171.
  Sketch of, 7.
Bartow, John Vanderbilt, 552.
Bartow, Susan, Letter from, 461.
Beach, Abraham, 117, 140, 370, 372, 409, 412, 415.
Beach, Ann, 507.
Beach, Burrage, 362.
  Letter from, 360.
Beasley, Frederic, 93, 125, 127, 140, 201, 236, 325, 340, 359, 372, 458.
  Letter from, 68.
Beattie, James, 518.
Bedell, Silvester, 106.
Belleville, Christ Church, 15, 160.
Bend, Joseph Grove John, 354, 376, 457, 476.
Beveridge, William, 366.
Binghamton, Christ Church, 252.
Bloomingdale, St. Michael's Church, 401.
Bogue, Aaron Jordan, 106.
Bonsal, J., 424.
Booth, Jonathan, 23, 155, 159.
Bosworth, Benjamin, 540.
Bowden, John, 69, 370, 439, 457, 466, 518, 525, 535.
  Letters on Episcopacy, 468, 510.
Bowen, Nathaniel, 289, 296, 319, 427, 450, 453, 466, 515.
  Letter from, 543.
  Sketch of, 542.
Brimfield, 90.
Bronson, Tillotson, 36, 53, 59, 362, 430, 455.

Bronson, Tillotson, Letter from, 360.
Brother of Elias Bayley Dayton, 113.
Brown, Clark, Letters from, 75, 88.
Brown, Elizabeth, 445.
Burhans, Daniel, 430.
Burnet, Gilbert, 367.
Burnet, Moses D., 99, 132.
Burnham, John, 291.
Burrows, Stephen, 492, 513.
Burt, Hachaliah, 455.
Butler, David, 448.
Letter from, 47.
Butternuts, 125, 305, 399.

Canons of the General Convention, 1804, 548.
Carson, Joseph, and Elizabeth Lawrence, 352.
Chamberlaine, May, 199, 523.
Chandler, Thomas Bradbury, 260.
Chandler's Life of Samuel Johnson, 39, 59, 100, 110, 230, 245, 318.
Chapman, George Thomas, 270.
Chapman, James, Jr., 257, 314, 325, 326, 357, 378, 416, 444, 447, 492, 512, 552.
Letters from, 343, 371, 389, 401, 413, 417, 418, 449, 458.
Sketch of, 343.
Chapman, Thomas, Sketch of and letter from, 268.
Charges of James Abercrombie, 392.
Chase, Mary, 228. [227.
Chase, Philander, Letters from, 72,
Chenango Point, Christ Church, Binghamton, 252.
Cherry Valley, Grace Church, 26, 211, 238, 399.
Children of Daniel Nash, 211, 407.
Children of James Abercrombie, 480.
Christ Church, Belleville, 15, 160.
Christ Church, Binghamton, 252.
Christ Church, Cooperstown, 252, 399.
Christ Church, Coxsackie, 151, 495.
Incorporation of, 152.
Christ Church, Hartford, 273.
Christ Church, Hudson, 495.
Christ Church, Middletown, 351, 357, 451.
Christ Church, Oswego, 130.
Christ Church, Poughkeepsie, 73.
Christ Church, Sag Harbour, 106.
Christ Church, Shrewsbury, 348, 357, 451.
Christian's Magazine, The, 111, 230, 326, 469, 483, 498.
Churchman's Catechism, The, 195.
Churchman's Magazine, The, 36, 38, 46, 53, 59, 184, 326, 362, 430, 455, 463, 464, 469, 477, 483, 489, 518.
Claggett, Thomas John, 377.
Pastoral Letter of, 1805, 206.
Clapham, Samuel, 197.
Clarkson, David M., 81.
Claverack, Trinity Church, 496.
Clergyman's Advice, The, 132.
Clergyman's Companion, by Hobart, 92, 377. [381.
Clergyman's Remembrancer, The,
Coale, Edward J., 498.
Cole, John, 498.
Coleman, William, 298.
Columbia College, 292.
Committee for Propagating the Gospel in the State of New York, 81.

Companion for the Altar, by Hobart, 85, 99, 168, 288, 340.
Companion to the Book of Common Prayer, by Hobart, 109.
Conklin, Richard or Enoch, 315.
Connecticut Evangelical Magazine, The, 35.
Consecration of St. John's Chapel of New York, 248, 372.
Constable, James, 62.
Convocation at Watertown, 1807, 361.
Cooke, John Esten, 42.
Cooper, Joab G., 510.
Cooper, Oliver St. John, 524.
Cooper, William, 85, 474.
Cooperstown, Christ Church, 252, 399.
Cornelius, 193.
Cox, Edward Noel, 375, 396, 518.
Coxsackie, Christ Church, 151, 495.
Croes, John, 121.
Croes, John, Jr., 345.
Crookes, John, 18.
Cuming, Francis H., 278.

Dashiell, George, 354.
Daubeny, Charles, 192.
Dayton, Elias Bayley, 116, 120, 418, 441.
  Brother of, 113.
  Letter from, 112.
Dayton, Elizabeth Catherine, 217, 441.
  Sermon on death of, by John Churchill Rudd, 230.
Dayton, Jane Tongrelou, 17, 220, 249, 260, 315, 372, 387.
  Letters from, 358, 385, 440.
Dayton, Jane Tongrelou Chandler, 388.
Dayton, Margaretta Williamson, 388.
Dayton, Mathias Ogden, 388.
Dayton, William, 386, 389.
Defence of the Church of England, 488.
De Hart, Jacob, 113.
Dehon, Theodore, 535.
De Peyster, Frederick, 399.
  Sketch of and letter from, 459.
Dering, Henry Parker, 105.
Dering, Sylvester, 105.
Diell, John, 215.
Dubois, Isaac, 51.
Dunn, John, Letter from, 330.
  Sketch of, 329.
Dwight, Timothy, 270.

Elizabeth Town Academy, 297, 513.
Emmanuel Church, Little Falls, 239.
Empie, Adam, 201.
Episcopacy Vindicated, by James Kemp, 469, 498.
Essays, on the Subject of Episcopacy, 165, 193, 340, 400.
Eusebius, 249, 257, 276.

F., Mrs., 278, 307. [303.
Fairfield, Trinity Church, 238, 243,
Fairfield Academy, 240, 303.
Farrand, William P., & Co., 477.
Feltus, Henry J., 352.
Female Protestant Episcopal Association of South Carolina, 328.
Ferry and creek boats, 180.
Ffirth, John, 198.

Fishkill, Trinity Church, 73.
Fly Creek, 399.
Forbes, William, 517.
Fowler, Andrew, 370, 408, 550.
  Exposition of the Book of Common Prayer, by, 289, 318, 495.
  Letters from, 282, 317, 327.
  Sketch of, 279.
Fowler, Mary, 289, 328.
Franchot, Lewis or Paschal, 124.
Freehold, St. Peter's Church, 351, 357.
Funeral Scarfs, 66.

G., Mrs., 191.
Gadsden, Christopher Edward, 382.
Galway, 236.
Gardiner, John Sylvester John, 477.
Garthwait, Jeremiah C., 245, 307, 310, 434, 442, 447.
Garthwait, Vashti, 307.
General Assembly's Missionary Magazine, The, 483.
General Convention, Canons of, 1804, 548.
Geneva, Trinity Church, 162, 164, 176, 264, 266.
Gervais, Paul Trapier, 457, 477.
  Letters from, 294, 452, 465, 470, 514.
  Sketch of, 293.
Gill, John, 149.
Gillet, Jacob, 408, 411, 415.
God-daughter of Charles Fenton Mercer, 101.
Gould, Mrs. John, 400.
Gozlay, Mr., 176.
Grace Church, Cherry Valley, 26, 211, 238, 399.
Grace Church, Jamaica, 104.
Great Barrington, St. James's Church, 27, 236.
Green, William, 95.
Greenbush, 303.
Greenfield, St. James's Church, 274.
Greenwich, 325.
Griffing, John, 257.
Griswold, Alexander Viets, 526.
Griswold, Henry Hobart, 213.
Griswold, Mr., 39.
Griswold, Samuel, 26, 236.
Guion, Jeanne Marie, 148.

Haines, Job, 352.
Hale, Daniel, 215, 399.
Hales, William, 224. [484.
Hallett, Abraham Shotwell, 179,
Hallett, James, 179, 434, 484.
Halling, Solomon, 286, 318, 328.
Halling, Mrs. Solomon, 287.
Halsted, Caleb, Jr., or William, 17.
Hamilton, Paul, 318.
Hammersley, Andrew, 215.
Hammersley, Thomas, 400.
Harpersfield, 174.
Harpursville, Chenango County, St. Luke's Church, 174.
Harris, William, 9, 90, 140, 370, 466, 472.
Hart, Seth, 492.
  Advertisement of, 1807, 412.
  Letters from, 102, 157, 408, 410, 414, 509.
Hartford, Christ Church, 273.
Harvey, Thomas, 314.
Hastier, Captain, 447.
Haviland, Benjamin, 423, 424.

Hawley, William, 525.
Height, Mrs., 113.
Hempstead, St. George's Church, 104.
Herkimer, 241.
Hetfield, Smith, 184, 314, 326, 463, 541.
Hickes, George, 224.
Higbee, Daniel, 346.
Hobart, John Henry, Apology for Apostolic Order, by, 326, 383, 439, 457, 469, 496.
Children of, 418.
Clergyman's Companion, by, 92, 377.
Companion for the Altar, by, 85, 99, 168, 288, 340.
Companion to the Book of Common Prayer, by, 109.
Degree of D.D. conferred on, 171.
Hobart, Mary Goodin, 204.
Hobart, Nathaniel Potts, 204.
Hobart, Robert Enoch, Sketch of and letter from, 202.
Table of Descendants of, 553.
Hobart, Robert Enoch, Jr., Sketch of, 561.
Hobart, Sarah, 204.
How, Thomas Yardley, 41, 125, 473, 510.
Letter from, 438.
Sketch of, 435.
Howell, P., 184.
Hubbard, Bela, 36, 53, 77.
Letter from, 44.
Sketch of, 43.
Hudson, Christ Church, 495.
Humphries, Daniel, 477.
Hunt, Robert, 112.
Hunter, John, 296.
Huntington, St. John's Church, 179.

Isaacs, Benjamin, Sketch of and letter from, 3.
Islip and Brookhaven (Caroline Church, Setauket), 158, 179.

Jackson, Joseph, 506.
Letters from, 187, 519.
Jamaica, Grace Church, 104.
Jenkins, Edward, 291, 319, 366.
Johnstown, St. John's Church, 236, 243.
Jones, Cave, 140.
Letter from, 80.
Sketch of, 78.
Jones, David, 149.
Jones, Jasper Davis, Sketch of and letter from, 177.
Jones, Mr., 121.
Jones, William, of Nayland, 193, 319.
Judd, Bethel, 403, 525.
Letter from, 499.
Judd, Jonathan, 26, 176, 235, 243.
Judd, Margaret, 506.

Kemp, Edward Donald, 355.
Kemp, James, 192, 525.
Episcopacy Vindicated, by, 469, 498.
Letters from, 221, 353, 373, 393, 467, 497, 516.
On Conversion, 224, 377.
Parochial Lectures of, 525.
Kewley, John, 192.
Enquiry, by, 377.

Kibbie, George, 133.
King, Rufus, 121, 127.
  Letter from, 292.
Kissam, Daniel Whitehead, 157.
Knowlton, St. James's Church, 323.
Kollock, Henry, 93.

LALANDE, Joseph Jerôme LeFrançais, 201.
Larger Catechism, The, 244, 304.
Lathrop, Joseph, 76, 90.
  Letter from Clark Brown to, 88.
Laurence, Richard, 524.
Laurence, Roger, 276.
Lawrence, Alfred, 310.
Lawrence, Elizabeth, and Joseph Carson, 352.
Lawrence, Joanna, 310.
Lawrence, Jonathan Hampton, 309.
Lawrence, Marian Hampton, 310.
Lawrence, Thomas, 60.
Lawson, Mrs., 453, 472.
L'Eglise du St. Esprit, 82.
Lilly, Samuel, 71.
Linn, William, 42, 48, 69, 125, 193, 255, 288, 318, 340.
Little Falls, Emmanuel Church, 239.
Lyell, Thomas, 140, 314, 370, 372.

MACKIE, Peter and Elizabeth, 219.
Magie, Michael, 388, 442.
Manlius, 100.
Mann, Elias, 308.
Martin, Ennalls, 523.
Marvin, John, 6.
Mason, John, 147.
Mason, John Mitchell, 396, 399, 412, 439, 498, 518.
Master George, 230.
McDonald, James, Sketch of and letter from, 3.
McDowell, John, 93, 127, 257, 278, 483, 541.
Meeting of Standing Committee of Diocese of New Jersey, 1807, 434. [413.
Mercer, Charles Fenton, 69, 332,
  God-daughter of, 101.
  Letters from, 40, 101.
Metcalf, Elijah H., 31, 85.
Methodist Episcopacy, 192.
Middle Road, New York, The, 81.
Middletown, New Jersey, Christ Church, 351, 357, 451.
Miller, Samuel, 394, 400, 439, 457, 468, 474, 498, 510, 518, 525.
  Letters of, reviewed, 450.
Milton, St. James's Church, 236.
Montague, 275.
Moore, Benjamin, 125, 134, 140, 174, 381, 513.
Moore, Clement Clarke, 457.
Moore, James, 199.
Moore, John, 104.
Moore, John, Jr., 157.
Moore, Richard Channing, 416, 463, 513.
Morris, Lewis, 381.
Mt. Holly, St. Andrew's Church, 347.
Myles, William, 191.

N., MR., 191.
Nash, Daniel, 238, 305.
  Children of, 211, 407.
  Letters from, 25, 83, 122, 185, 205, 213, 250, 397, 404, 473.
Nash, Olive, 211, 400.

Nature and Constitution of the Church, by William Stevens, 132.
Nelson's Festivals and Fasts, 100, 288, 340.
New Orleans Committee, 73.
New York City, St. John's Chapel, Consecration of, 248, 372.
St. Mark's Church in the Bowery, 9, 81.
Newark, Trinity Church, 10, 65, 413.
Communion plate of, 144, 160, 183.
Nicholas, John, 264.
Nixon, John, 442.
Noble, Curtis, 405.
Noble, Mr., 303.
Norman, William E., 423.
North Carolina, St. Bartholomew's Parish, 288, 328.
Nott, George Frederick, 198.

Office of Induction, 340.
Ogden, Aaron, 113.
Letters from, 217, 219, 220.
Sketch of, 216.
Ogden, Catherine Morris, Letters from, 143, 160, 182, 183.
Sketch of, 143.
Ogden, Lewis, Letters from, 63, 66.
Sketch of, 63.
Ogden, Samuel, 345, 413, 416.
Old Elizabeth Town, 6.
Rentable Houses in, for summer of 1806, 114.
Oliver Steele & Co., Announcement by, 430.
Onderdonk, Benjamin Tredwell, 17.
Onondaga, 97, 161, 164.
Oswego, Christ Church, 130.
Orthodox Church Magazine, The, 270.
Orton, Job, 368.
Otsego, 399.
Owen, Thomas Ellis, 197.
Oxford, St. Paul's Church, 406.

Palmyra, Zion Church, 164.
Panoplist, The, 484.
Paris Hill, St. Paul's Church, 26, [243.
Paul, Isaac, or John, 386, 441.
Percy, William, 296.
Letter from, 379.
Percy's Apology for the Episcopal Church, 381.
Perrin, William P., 101.
Phelps, Davenport, 80.
Letters from, 22, 96, 98, 128, 129, 141, 154, 159, 161, 163, 175, 262, 265, 454.
Sons of, 97, 100, 267.
Phillis, 388.
Physick, Philip Syng, 295, 453, 457, 471, 477.
Pilmore, Joseph, 392.
Poor Man's Help, The, 304.
Porteus, Beilby, 518.
Potts, John, 203.
Pottsgrove, 204.
Poughkeepsie, Christ Church, 73.
Prentice, Joseph, Letters from, 421, 424, 493.
Sketch of, 420.
Price, Nathaniel, 389.
Prindle, Chauncy, Letter from, 172.
Sketch of, 173.
Prindle, or Pringle, Mr., 215.
Pryce, William, Letter from, 146.

Questions by a lady on Conversion and their answers, 226.

Rattoone, Elisha Dunham, 376.
Rattoone, Elisha Dunham, Mrs., 376.
Raymond, Ann, 461.
Rayner, Menzies, 171, 321.
  Letter from, 54.
Read, Daniel, 260.
Reed, John, Letters from, 51, 86.
  Sketch of, 49.
Religious Tracts, 195, 525.
Rentable houses in Old Elizabeth Town for summer of 1806, 114.
Review of Samuel Miller's Letters, 450.
Richfield, 215, 399.
Ricketts, James, 112.
Ridout, Samuel, Sketch of and letter from, 402.
Robertson, Hannah Webster, 204.
Robertson, James, 204, 515.
Rome, Zion Church, 253.
Rose, Miss, 321.
Rucastle, Phebe, 320.
Rudd, John Churchill, 17, 109, 345, 389, 419, 442, 450.
  Advertisement of, 1808, 512.
  Letters from, 4, 21, 24, 65, 70, 74, 91, 110, 116, 117, 126, 134, 178, 184, 230, 245, 248, 256, 258, 276, 297, 306, 308, 310, 311, 314, 315, 320, 322, 326, 356, 416, 428, 432, 443, 445, 463, 481, 490, 511, 541, 551.
  Parish Lectures on the Catechism, 541.
Rudd, John Churchill, School of, 120.
  Sermon of, on death of Mrs. Dayton, 230.
Rudd, Mary, 245.
Rudd, Phebe Eliza, 116, 433, 444, 552.
  Sisters and family of, 428.
Rudd, Samuel, 5, 245, 249, 257.

Sag Harbour, Christ Church, 106.
Sale of the Virginia glebes, The, 332.
Salisbury, 241.
Saltonstall, Elizabeth, 453.
Sands, Joshua, Sketch of and letter from, 378.
Schenectady, St. George's Church, 236, 342.
Scholar Armed, The, 342.
Schuyler, John A., 64, 66.
Scott, Thomas, 523.
Seabury, Ann, 95.
Seabury, Charles, Letter from, 94.
Secker, Thomas, 186, 367.
Semmes, Sophia Nelson, 203.
Sermon of John Churchill Rudd in 1807, 309.
  of John Churchill Rudd on death of Mrs. Dayton, 230.
Setauket, Caroline Church, 158, 179.
Shelter Island, St. Mary's Chapel, 107.
Shelton, Philo, 362.
  Letter from, 360.
Sherlock, William, 186.
Shrewsbury, Christ Church, 348, 357, 451.

Simons, Harleston, 370.
Simons, James Dewar, 319, 477.
Sketch of and letter from, 363.
Smith, Magdalen, 59.
Smith, William, Discourses by Provost, 147.
Smith, William, of Connecticut, Letters from, 37, 58.
Society for the Promotion of Religion and Learning, 132, 162, 460.
Sons of Davenport Phelps, 97, 100, 267.
St. Andrew's Church, Mt. Holly, 347.
St. Bartholomew's Parish, North Carolina, 288, 328.
St. George's Church, Hempstead, 104.
St. George's Church, Schenectady, 236, 342.
St. James's Church, Great Barrington, 27, 236.
St. James's Church, Greenfield, 274.
St. James's Church, Knowlton, 323.
St. James's Church, Milton, 236.
St. James's Church, Wilmington, North Carolina, 285.
St. John's Chapel, New York, Consecration of, 248, 372.
St. John's Church, Elizabeth, 552.
St. John's Church, Huntington, 179.
St. John's Church, Johnstown, 236, 243.
St. John's College, Annapolis, 500.
St. Luke's Church, Harpursville, Chenango County, 174.
St. Mark's Church in the Bowery, 9, 81. [107.
St. Mary's Chapel, Shelter Island,
St. Matthew's Church, Unadilla, 304, 406.
St. Michael's Church, Bloomingdale, 401.
St. Paul's Church, Charlton, 237.
St. Paul's Church, Oxford, 406.
St. Paul's Church, Paris Hill, 26, 243.
St. Peter's Church, Albany, 236.
St. Peter's Church, Freehold, 351, 357.
Stackhouse, Thomas, 463.
Stanhope, George, 92.
Stebbins, Cyrus, 201, 236.
Letters from, 61, 139, 341.
Stedman, Thomas, 369.
Steele, Oliver, 46.
Letters from, 32, 52.
Sketch of, 32.
Steele, Oliver, & Co., Letters from, 429, 464, 487.
Stelle, L., Sketch of and letter from, 312.
Stephens, Daniel, 522.
Stevens, William, Nature and Constitution of the Church, by, 132.
Stockton, Richard, 312.
Stonhouse, Rev. Sir James, Bart., 369.
Sullivan, 142.
Sussex County, New Jersey, 321, 352.
Swords, James, Sketch of and letter from, 18.
Swords, Thomas and James, 311, 319, 431.

Thomas, Robinson, 24.
Thompson, Catherine, 121, 127.
Tomlinson, David, 342.
Trimmer, Sarah Kirby, 196.

Trinity Church, Athens, 495.
Trinity Church, Claverack, 496.
Trinity Church, Fairfield, 238, 243, 303.
Trinity Church, Fishkill, 73.
Trinity Church, Geneva, 162, 164, 176, 264, 266.
Trinity Church, Newark, 10, 65, 413.
Communion plate of, 144, 160, 183.
Trinity Church, Utica, 26, 155, 176, 241, 305, 407.
Tyler, Comfort, 142, 155, 164.

Unadilla, St. Matthew's Church, 304, 406.
Utica, Trinity Church, 26, 155, 176, 241, 305, 407.

Van Buskirk, Abraham, 424, 496.
Vaughan, John, 148.
Virginia glebes, Sale of, 332.
Vredenburgh, William J., 155.

Waddell, Henry, 134.
Walter, Mr., 38.
Ward, James, 55.
Ward, Peter, 241.
Wharton, Charles Henry, 120, 134, 392.
Wheeler, Russell, 447, 450.
White, William, 428.
Admission of, 210.
and Dr. Coke, 192.
Charges, 1807, 423.
Consecration Sermon of, 340.
On George Hickes, 222.
Whitehead, James, 476.
Whitlock, Ephraim, 180.
Wilkins, Isaac, 377.
Willard, Joseph, 160, 417, 419.
Williams, Mr., of Elizabeth, New Jersey, 359.
Williams, Nathan, 243.
Williamson, Hugh, 484.
Williamson, Isaac Halsted, 278.
Williamson, Matthias, Jr., 261.
Williamson, William, 442.
Willison, John, 148.
Wilmer, James Jones, 354.
Wilmington, North Carolina, St. James's Church, 285.
Wilson, Thomas, 147, 471.
Woodruff, Isaac, 113.
Woodruff, Lewis, 114.
Woolworth, Aaron, 109.
Wright, Mr., 48.

Yellow Fever, The, in 1805, 6, 19, 31.

Zion Church, Palmyra, 164.
Zion Church, Rome, 325.

TWO HUNDRED AND FIFTY COPIES PRINTED
AT THE MERRYMOUNT PRESS BOSTON
BY D. B. UPDIKE

COLUMBIA UNIVERSITY LIBRARIES
0021127026